

A
Friendly Advice,
For preserving the
P U R I T Y
O F
DOCTRINE,
A N D
Peace of the Church.

DIRECTED UNTO
The Twelve Brethren, who gave in
their Representation in Favours of
the *Marrow of Modern Divinity*, to
the General Assembly 1721.



EDINBURGH,

Printed by J. MOSMAN and COMPANY, for
JOHN PATON Book-seller, and to be sold at his
Shop in the *Parliament-Clofs*. M.DCC.XXII.

Price Ten Pence.

Friendship
For preserving the
P U B L I C
D O C T R I N E

Peace of the Church

the Peace of the Church, who have
their Disposition in favour of
the Peace of the Church, to
the Church, Anno 1711.

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CONTENTS.

SECTION I.

*The Advice, to adhere to the Doctrine of our
Confession and Catechisms, enforced.*

SECTION II.

*The Advice applied to particular Articles :
And, first, Of the Law, as a Covenant of
Works, and as a Rule of Life.*

SECTION III.

*Of the Distinction of the Law, as it is the
Law of Works, and as it is the Law of
Christ.*

SECTION IV.

Of Holiness necessary unto Salvation.

SECT.

undermine and subvert its Constitution, I would applaud your Undertaking, and commend your undaunted Courage, in attacking so boldly a whole *Assembly*. I would persuade you, that ye have Truth on your Side, and that your Zeal for Truth ought not to be curbed by Rules for Peace and Concord, nor hemmed in by the Bonds of Subjection unto Church-Judicatories. I would assure you, that your good Cause should at length prevail, and that ye shall certainly surmount all Difficulties and Opposition that ye can meet with in your Way. I would encourage you to stand your Ground steadily, without yielding one Hoof: And so I would endeavour to split your Church, by employing and driving Home a Wedge of its own Timber.

But, *R. Gentlemen*, I love your Church, I pray earnestly for its Preservation in Purity and Peace; I am afraid of Divisions in Points of Doctrine, and am truly grieved for what hath fallen out of late: My *Friendly Advice* to you is, that ye may stedfastly adhere to the Holy Scriptures, the only infallible Rule of Faith and Manners, and maintain honestly and strenuously the received Doctrine of the Church of *Scotland*, contained in our Confession of Faith and Catechisms, which are an excellent System of divine Truths, most agreeable unto the Word of God. I may therefore inforce this Advice in the Words of the Apostle,

ble, *Stand fast in the Faith, quit you like Men, be strong; let all your Things be done with Charity, 1 Cor. xvi. 13, 14. And that ye should earnestly contend for the Faith which was once delivered unto the Saints, Jude Verse 3. Endeavouring to keep the Unity of the Spirit in the Bond of Peace. There is one Body and one Spirit, even as ye are called in one Hope of your Calling, one Lord, one Faith, one Baptism, Eph. iv. 3. 4, 5. If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels of Mercies; fulfil ye my Joy, that ye may be like-minded, having the same Love, being of one Accord, of one Mind. Let nothing be done through Strife or Vain-glory, Phil. ii. 1, 2, 3.*

I am glad to find, in the very Beginning of your Representation, that ye own the Doctrine of our Confession of Faith and Catechisms, to be agreeable unto the Holy Scriptures, and that it is a Duty to endeavour the Preservation of its Purity. I hope therefore, it shall not be taken in ill part, that I presume to press you to maintain what your selves profess solemnly to own: *Let us therefore hold fast the Profession of our Faith, without wavering, Heb. x. 23.*

This is the Duty of all; but ye who are Ministers of the Gospel, are under peculiar Ties; for to you is committed the precious Treasure of sacred Truths, and ye are called

of God, to teach them, and therewith to feed the Flock, over which the Holy Ghost hath made you Overseers: Take heed therefore unto yourselves, Acts xx. 28. Hence Timothy hath a Charge committed to him, to hold Faith and a good Conscience, 1 Tim. i. 18, 19, and is exhorted to take heed unto himself, and unto his Doctrine, 1 Tim. iv. 16. and to hold fast the Form of sound Words, which he had heard of the Apostle Paul, 2 Tim. i. 13. A Minister therefore ought carefully to take heed unto himself, and guard against Errors and Innovations in Doctrine, that he may not mislead others, offend the truly godly, wound his own Reputation, and may not be ashamed before his Sovereign Lord, when he shall be called to give an Account of the Stewardship he was intrusted with.

Faithful Ministers, who take heed unto themselves, and unto their Doctrine, shall both save themselves, and them that hear them, 1 Tim. iv. 16. and such Teachers shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever, Dan. xii. 3. But how dreadful shall the Account be, that others must give of themselves, who have poisoned People, and led them into eternal Perdition, by their erroneous Doctrine? If a poor deluded Soul, standing at the Bar of his Judge, trembling and gnashing his Teeth, should cry out, Alas!

alas!

alas! I was taught by such a Minister, who pretended to lead me by a short Way to Heaven, that I needed not to forsake my Sins, in order to obtain the Pardon of them; that there was no more for me to do, but only to perswade my self, that Jesus Christ is mine, that I shall have Life and Salvation by him; and that whatever Christ did for the Redemption of Mankind, he did it for me; that having taken up this Perswasion, I needed not any Thing more that is necessary to Salvation; that I needed not follow Holiness, because Christ is godly for me: And accordingly I wrought up my self into this strong Perswasion, and pleased my self without Repentance or Holiness. But Oh! I now find I'm ruined by Delusion and Presumption. Shall not such a Speech strike Horrour into the Heart of the guilty Teacher, and fill him with Shame and Confusion, when he is called to give an Account of his Doctrine?

It is then most requisite, that Ministers of the Gospel be sound in the Faith, and well acquainted with the Fundamentals of Religion; and ye should not only retain the Foundation, which is Jesus Christ, but also take heed how ye build thereupon: *For every Man's Work shall be tried by Fire; and he that builds Wood, Hay, Stubble, shall have his Work burnt, and shall suffer Loss, 1 Cor. iii. 10.—15.*

I trust, my Advice shall be deemed friendly and wholesome, tho' I urge yet further, that ye not only profess your steady Adherence unto our Confession and Catechisms, but also that ye own and maintain them, and the Doctrine therein-contained, in the plain and obvious Sense of the Words: For if the Words and Phrases shall come to be wrested and Wire-drawn into a false Meaning imposed upon them, and which was never intended by the Compilers, it is not to be accounted their genuine Doctrine: And ye will readily grant, that they who do so, do not sincerely own and avouch our Confession and Catechisms: But if Ministers shall sincerely adhere to our Confession and Catechisms, in their plain and genuine Sense and Meaning, as they stand solemnly engaged. This shall contribute not a little unto the Preservation of the Purity of Doctrine, and Peace of this Church.

Ye'll perhaps say, your Advice is good, and what you have advanced to inforce it, cannot be gainsaid; but why is all this directed to us? My very dear Friends, your listening to me, shall surely in nowise widen present Differences: Yea, I perswade my self, that your doing the Thing advised, tho' not in Compliance with my Advice, shall conduce to narrow the unpleasant Differences betwixt the General Assembly of this Church and you. Bear with me, Reverend Sirs, if I

cannot help thinking, That, by your *Representation*, ye have stated your selves Parties to the General Assembly. Now, if both Parties be of one Mind, as to the Articles of Faith contained in our *Confession* and *Catechisms*, I hope all shew of Difference in Doctrine shall quickly evanish. And as to the General Assembly, tho' I do not ascribe Infallibility unto any Person or Society of Men, since extraordinary Inspiration hath ceased; yet when I consider, that all the Members of that numerous and venerable Judicatory have signed the *Confession of Faith* as the Confession of their Faith, and that I must look upon them to be Men of Knowledge, Piety and Candor, I may confidently presume and promise, that they do and will sincerely own and maintain the Doctrine of our Confession and Catechisms, in the plain and genuine sense of the Words. And if ye, Reverend Gentlemen, shall do the same, then both Parties are agreed in these Articles of Faith; sacred Truth remains safe, being honestly owned on both sides, and all Ground of Difference in point of Doctrine is removed.

Upon supposition of this desirable Harmony in Doctrine, the only remaining Difference between the Assembly and you, will, as I conceive, be about the Meaning of the *Marrow of Modern Divinity*. The General Assembly 1720, in their *Fifth Act*, have judg-

ed several Passages of that Book, in the Sense they understood them, to be Erroneous, and contrary to the *Holy Scriptures*, and the received Doctrine of our *Confession* and *Catechisms*; and in their Zeal for Divine Truths, and for preventing the Infection of these Errors, they have prohibited the Use of it. Ye, on the other Hand, do conceive, that the Memory of that Author is injured, and that the censured Passages may bear a more favourable Meaning. In my humble Opinion, this is not a Matter of such Moment, as needed so much ado to be made about it. Supposing the General Assembly have mistaken the Meaning of these Passages, which they judged Erroneous; yet, seeing private Christians might fall into the same Mistake, and so receive these Passages for Truths, which in the sense they understood them are truly Errors, they were at no great Loss to be warned of them, and even deprived of the Use of that Book, which might lead them into Error; when they might readily be furnished with abundance of good practical Books, from which they were in no such Danger. But supposing the Assembly have taken up the genuine Meaning of the Author in these Passages, they did justly in censuring them, and prohibiting the Book, and ye did rashly to make such a reproachful Attack upon their Judgment and Authority.

But

But it is not my Intention in this friendly Advice, to enter upon the Dispute about the Meaning of the *Marrow*. If ye are convinced of the Orthodoxy of the *Marrow*, and think the Matter of such Importance, that ye judge your selves obliged in Conscience to vindicate that Book; then it will be needful that ye advance such Proofs of the sound Sense ye ascribe unto the censured Passages, that it may plainly appear unto all reasonable Men, that such sound Sense is most agreeable unto the common and usual Acceptation of the Words, to the Context, Scope of the Author, and to other Passages collated therewith. But even in this I humbly offer my friendly Advice, That before ye make any further Attacks upon the Assembly's A&S, ye, in the first Place, refute that Book, entitled, *The Antinomianism of the Marrow of Modern Divinity detected*; which is published by a private Hand, without the Authority of any Church Judicatory: And your so doing, will be deemed more modest, and less liable unto the Reproach of undecent and disrespectful Treating of the supreme Judicatory of this Church.

But, as I said, I shall not dip into this Matter; what I aim at, is your cordial Agreement with the General Assembly, in owning the Articles of Faith contained in our *Confession* and *Catechisms*, in their plain and genuine

nuine sense and Meaning. And I perswade my self, that your Concord with the Assembly, your being of one Mind herein, shall be Matter of Joy and Thanksgiving to all the Serious and Godly in the Land, whole Hearts tremble at the Apprehension of Divisions and Innovations in our Doctrine.

And that this Joy may be full, it will not be sufficient that both Parties own the Doctrine of our Confession and Catechisms in general, unless there be also a Concord in the particular Articles specified in the Fifth Act of the General Assembly 1720: And if in these ye shall both agree, in the genuine Meaning of our Confession and Catechisms, I think the Concord in Doctrine shall be complete. It will therefore be requisite, that this general owning of our Confession and Catechisms, be particularly applied unto the Articles of the said Act, which ye have seen meet to animadvert upon in your *Representation*; and that my Advice descend into an earnest Obtestation, That ye, as to these Particulars, stand fast in the Faith, which ye openly profess to own and maintain.

In your *Representation*, ye have not kept by the Order, in which these particular Articles are set down in the *Assembly's Act*; but have begun with the *Fifth*, for Reasons that may be easily guessed at: However, I shall follow the Order, as ye have classed them in
your

your *Representation*. And in considering of them, I shall not enquire into the Meaning of the *Marrow*, which I have already laid aside; but into your Harmony and Agreement with the Assembly in these Articles which ye profess to own, according to our *Confession* and *Catechisms*.



SECTION II.

*The Advice applied to particular Articles :
And, first, of the Law as a Covenant of
Works, and as a Rule of Life.*

YOUR First Head is about the Law, and hath Respect unto the *Fifth Article* of the *Assembly's Act*, wherein they censure this Position as Erroneous, viz. *That the Believer is not under the Law as a Rule of Life*. (How this is inferred from the quoted Passages of the *Marrow*, understood in the Author's Sense, I do not now inquire) herein ye agree with the Assembly: For *Represent.* p. 4. ye call it a monstrous Opinion, *That the Law is not a Rule of Life to Believers*; and p. 6. ye cite *Confess. Chap. 19. § 6.* where the Law is said to be a Rule of Life to them and *Larg. Catech.*
Qu.

Qu. 97. where it is called the Rule of their Obedience. Further, ye profess that Believers are freed from the Law, as a Covenant of Works, *Represent. p. 6.* And the Assembly does not refuse this, but own it; and in the same *fifth* Paragraph cite *Confess. Chap. 19. §. 6.* in which it is expressly affirmed, *That true Believers are not under the Law, as a Covenant of Works, to be thereby justified or condemned. And hitherto ye are agreed in these Generals.* But what follows in your *Representation, p. 6.* will need to be set in a clearer Light, that its Concord with the received Doctrine of this Church may the better appear.

Your Words are, “ We know no Com-
 “ mands of the Covenant of Works, but that
 “ Command of perfect Obedience, under
 “ Pain of the Curse, and if the Law, as to
 “ Believers, be divested of its Promise of
 “ Life, and the Threatning of Death (which
 “ superadded to its Commands, made it a
 “ Covenant of Works) as it really is, since
 “ they are not under it, to be thereby ju-
 “ stified or condemned; we cannot compre-
 “ hend how it continues any longer to be
 “ a Covenant of Works to them, or, as such,
 “ to have a commanding Power over them,
 “ that Covenant-Form of it being done
 “ away in Christ, with Respect to Believ-
 “ ers.

If all these Things, ye here mention, do belong to that *Form* of the Covenant of Works, which is done away in Christ with Respect to Believers; I would have it cleared, what remains to make up the Nature of that Law, which ye allow to be a *Rule of Life* to them. It doth not command perfect Obedience, it hath no Promise of Life, nor Threatning of Death annexed to it, as such; it hath no commanding Power over Believers; seeing all these belong to that *Covenant-Form*, which is done away. The Law then, which is a Rule of Obedience to Believers, must be such, as doth command only an imperfect and defective Obedience, and hath only temporary Promises of the Life that now is, annexed to it; so that Believers are not to be encouraged unto Godliness and good Works, from any Promise of the Life that is to come, and it hath only temporal Threatnings of Afflictions and Chastisements; so that Believers must not be discouraged from Sin, by the Threatning of Death, or Vengeance of God, who is a consuming Fire. And what commanding Power hath such a Rule of Obedience over them? For the Believer's Obedience must have a Respect and Relation to some commanding Power, else it is not Obedience. Now this cannot be the commanding Power of the good, and acceptable, and perfect Will

Will of God ; for, methinks, the perfect Will of God doth command perfect Obedience, (though Believers come short of it) and not an imperfect and defective Obedience.

That ye may have Opportunity to open your Mind more fully in this Matter, I shall take a more particular View of this Passage of your *Representation*. And,

1. When ye say, “ We know no Com-
 “ mands of the Covenant of Works, but
 “ that Command of perfect Obedience, un-
 “ der Pain of the Curse.” Ye here give a
 peculiar Character of the Covenant of Works,
 whereby it is distinguished from the Law, as
 it is a Rule of Life to Believers. And ye
 appropriate two Things unto it, *viz.* That
 it commands perfect Obedience, and that it
 doth so under Pain of the Curse. Now, if
 these be Properties of the Covenant of Works,
 and belong to its *Covenant-Form*, hence it will
 follow, That the Law of Nature, or the
 Moral Law, written in Man’s Heart in his
 Creation, and before it received the Form
 of a Covenant of Works, did not command
 perfect Obedience, nor had it the penal
 Sanction, or Threatning of the Curse annex-
 ed to it. And seeing that *Covenant-Form* of
 it is done away in Christ, with Respect to
 Believers, it will follow, that the standing
 Moral Law, which is a Rule of Life to Be-
 lievers, doth not command perfect Obedi-
 ence,

ence, nor hath the Threatning of the Curse. But according to our Confessions and Catechisms, the Law was written in Man's Heart in his Creation, *Confess. chap. 4. §. 2.* and *Larg. Cat. Q. 17. How did God create Man?* And the Covenant of Works was made after Man's Creation, by an Act of God's Providence, *Short Cat. Q. 12. When God had created Man, he entered into a Covenant of Life with him, upon Condition of perfect Obedience.* God's Promise of a Reward, and entering into a Covenant with Man, are derived from his voluntary Condescension; but the Moral Law requiring Man's Obedience, and its penal Sanction, are derived from the Perfections of God, the Dependence of the reasonable Creature, and the Nature of Things. *Confess. chap. 7. §. 1.*

“ The Distance between God and the Creature is so great, that although reasonable
 “ Creatures do owe Obedience unto him, as
 “ their Creator, yet they could never have
 “ any Fruition of him as their Blessedness
 “ and Reward, but by some voluntary Con-
 “ descension on God's Part, which he hath
 “ been pleased to express by Way of Co-
 “ venant. *Chap. 6. §. 6.* “ Every Sin, both
 “ Original and Actual, being a Transgres-
 “ sion of the righteous Law of God, and
 “ contrary thereunto, doth, in its own Na-
 “ ture, bring Guilt upon the Sinner, where-
 “ by

“ by he is bound over unto the Wrath of
 “ God, and Curse of the Law, and so made
 “ subject to Death, with all Miseries, spi-
 “ ritual, temporal, and eternal.” And *Larg.*
Cat. Q. 152. “ Every Sin, even the least,
 “ being against the Sovereignty, Goodness,
 “ and Holiness of God, and against his
 “ righteous Law, deserveth his Wrath and
 “ Curse, both in this Life and that which
 “ is to come, and cannot be expiated but
 “ by the Blood of Christ.” This Law, tho’
 divested of its *Covenant-Form*, in the Dis-
 pensation of Grace, doth still continue to
 be a Rule of Righteousness, and, as such,
 was delivered by God upon Mount *Sinai*,
 in ten Commandments, *Confess. chap. 19.*
§. 2. Larg. Cat. Q. 98. This Law is own-
 ed to be a Rule of Obedience unto Believ-
 ers as well as others, *Confess. chap. 19. §. 5.*
 and, as such, to have the Command of per-
 fect Obedience, *Larg. Cat. Q. 99.* “ For the
 “ right Understanding of the ten Command-
 “ ments, these Rules are to be observed.
 “ *Imo,* That the Law is perfect, and bind-
 “ eth every one to full Conformity in the
 “ whole Man, unto the Righteousness there-
 “ of, and unto intire Obedience for ever;
 “ so as to require the utmost Perfection of
 “ every Duty, and to forbid the least De-
 “ gree of every Sin.” And, as such, it hath
 also Threatnings annexed, *ibid.* Rule 4.—
 “ Where

“ Where a Threatning is annexed, the
 “ contrary Promise is included.

2. Ye give your Notion of the Law, as it
 is a Covenant of Works, and mention the In-
 gredients which make up that *Covenant-Form*
 of it, *viz. That 'tis Promise of Life, and Threat-*
ning of Death superadded to its Commands,
made it a Covenant of Works. So then a Law
 which hath Commands, and a Promise of
 Life, and Threatning of Death thereto super-
 added, is a Covenant of Works: But the
 Gospel-Revelation, which may be justly cal-
 led the Law of Christ, hath its Commands to
repent, Acts xvii. 30. and to believe in Christ,
1 John iii. 23. And unto the Commands are
 superadded the Promise of Life, and Threat-
 ning of Death, *Isai. lv. 7. Mark xvi. 16.*
John iii. 36. And therefore the Gospel of
 Christ is made a Covenant of Works, which,
 I hope, ye will not grant, nor ever intended.
 If any shall say, that the Gospel hath no
 Commands, I shall not divert into that De-
 bate, but shall readily grant that the Moral
 Law doth oblige Men unto Faith and Repen-
 tance, when these Duties are revealed to them
 in the Gospel: But then, unto these its
 Commands, a Promise of Life and Threat-
 ning of Death are superadded: And therefore
 the Moral Law, as it commands Faith and
 Repentance, is still made a Covenant of Works.
 But further, all those Ingredients, by which

ye say the Law is made a Covenant of Works, mises,
 are in our Confession and Catechisms ascribed bedien
 unto the Law, as it is a Rule of Life to Be- e Pe
 lievers, who are not under it, as it is a Co- em
 venant of Works. For Proof of this, see our nd
Larg. Catech. in the above-cited Questions, 97 unto
 and 99. and our *Confess. Chap. 19. §. 2.* saith, Life
 " That the Law, after Man's Fall, continued Life
 " to be a perfect Rule of Righteousness, and, Thre
 " as such, was delivered by God upon Mount For
 " *Sinai* in Ten Commandments. Now, this Thre
 Law was delivered with Promises and Threat- which
 nings, tho' not as a Covenant of Works, but, do
 as a perfect Rule of Righteousness. And §. 6., can
 " Although true Believers be not under the, det
 " Law, as a Covenant of Works, yet it is of, det
 " Use to them, as a Rule of Life." And un
 unto the Law, thus considered as a Rule of 3.
 Life to Believers, there is ascribed, (1.) not presen
 only *the informing them of the Will of God, and* Belie
their Duty, but also the binding them to walk ac- and
cordingly. And this imports a Command of its C
 perfect Obedience, if the Will of God be per- And
 fect, and this Law a perfect Rule, with a with
 binding Power. And (2.) There are ascribed Deat
 unto it, *Threatnings, which serve to shew what* ers.
even their Sins deserve : And this imports a leve,
 Threatning of Death, if their Sins deserve of th
 Death, although they be freed from the Curse Holy
 threatened in the Law. And (3.) To the Prom
 Law, as such a Rule, there are ascribed Pro- comm
mises,

works, which shew them God's Approbation of Obedience, and what Blessings they may expect upon the Performance thereof, although not as due to them by the Law, as a Covenant of Works. And I think ye will not restrict these Blessings unto the Life that now is, exclusively of the Life that is to come; seeing the Promise of Life also encourageth to do good, as the Threatning of Death deterreth from Evil: For these are Uses of the Law, as to its Threatnings and Promises, as in the Words which follow in our Confession, "So as a Man's doing good, and refraining from Evil, because the Law encourageth to the one, and deterreth from the other, &c. is no Evidence of his being under the Law, and not under Grace."

3. In the above-cited Passage of your Representation, ye say further, *That the Law, as to Believers, is really divested of its Promise of Life, and Threatning of Death, (which, superadded to its Commands, made it a Covenant of Works.) And that, as such, (that is, the Law, as vested with a Promise of Life, and Threatning of Death) hath no commanding Power over Believers.* But I cannot prevail with my self to believe, that ever it was the Mind and Intention of the *Westminster* Divines to divest the Holy, just and good Law of God of it's Promise of Life, Threatning of Death, and commanding Power over Believers: For when

in the above-cited Passages of our Confession and Catechisms, they consider the Law, not as a Covenant of Works, but as a Rule of Righteousness, or, as a Rule of Life and Obedience to Believers, they attribute unto it, and such, both Threatnings and Promises, and shew the Use of them to Believers, for encouraging them to Good, and for deterring them from Evil. And to the Law, as a Rule of Life, thus vested with Threatnings and Promises, they attribute a commanding Power over Believers, *Confess. Chap. xix. §. 5.* "The Moral Law doth, for ever, bind all, as well justified Persons, as others, to the Obedience thereof, and that not only in regard to the Matter contained in it, but also in respect of the Authority of God the Creator, who gave it: Neither doth Christ in the Gospel any way dissolve, but much strengthen this Obligation." Now if the Law bind justified Persons, and bind them forever, and that from the Authority of God the Creator, without any dissolving of this Obligation; I think it will not be doubted, that as such, it hath a commanding Power over Believers.

Now it will be requisite that ye explain your selves upon these Points, so as it may appear that your Sentiments agree with the true and genuine Meaning of our Confession and Catechisms, and that ye teach nothing dissonant

resonant therefrom. One Proposition un-
 warranted or misunderstood, when taken in-
 advertently into an Argument, may lead Men,
 in their Reasoning, into a wrong Conclusion :
 and when that mistaken Notion is carried a-
 long into further Reasonings, they are there-
 by drawn into further Mistakes. Truth is a
 straight Line, and when a Man steps aside
 from it on either Hand, the further he pur-
 sues his Course, he is at the greater Distance
 from the straight Line he at first left. Please
 you to review, if this hath not been the
 case, with respect unto the Passage of your
Representation. Ye make one Supposition that
 good and solid, *That Believers are not under*
the Law as a Covenant of Works, to be thereby
justified or condemned ; and thence ye justly in-
 fer, *That, as such, it hath not a commanding*
power over them. But ye thence infer further,
that the Law, as to Believers, is divested of its
promise of Life, and Threatning of Death. Now
 this doth not follow, unless ye suppose also,
 that a Promise of Life and Threatning of
 Death, added to the Commands of the Law,
 make it a Covenant of Works. This is
 the Position ye have assumed, and put into a
Parenthesis, without duly adverting unto it :
 or if there be other Things required to make
 that *Covenant-Form* of it, then your Rea-
 soning is weakned : And I trust you will
 own, with our Confession and Catechisms,

that the Law, as a perfect Rule of Righteousness, did command perfect Obedience; but as a Covenant of Works, it required this perfect Obedience, as the Condition of Life. *Confess. Chap. 7. §. 2. Larg. Catech. Qu. 2. Shorter Catechism, Qu. 12.* By this Covenant Man was to have Life adjudged to him, upon Account of his own perfect personal Obedience, and thereupon he might have claimed the promised Reward, as due to him. But that *Covenant-Form* being done away, God now justifies Believers, not for any Thing done by them, but for Christ's Sake alone; not by imputing the Act of believing, or any other Evangelical Obedience to them, as their Righteousness, but, by imputing the Obedience and Satisfaction of Christ unto them, *Confess. Chap. 11. §. 1.* Again, in the Law, as a Covenant of Works, Life was promised upon Man's fulfilling the Obedience required, *Confess. Chap. 19. §.* and so the Reward would not have been reckoned of Grace, but of Debt, *Rom. iv.* But unto the Law, as a perpetual Rule of Obedience, taken into the Dispensation of the New Covenant, God has seen meet, of his own free Grace, to annex the Promise of Life, and other Blessings, to be bestowed on Believers sincerely obeying, freely and for Christ's Sake; and so the Reward is of Grace and not of Debt. And as our *Confession Faithful* Chap. 19. §. 6. "The Promises of the Law
" shew

shew Believers God's Approbation of Obedience, and what Blessings they may expect upon the Performance thereof, although not as due to them by the Law, as a Covenant of Works." Yet the Law, by its Promises, encourageth them unto the doing Good. And as to the Threatning of Death, it is inseparable from the Law, as it is the Rule of Righteousness, prescribed to the reasonable Creature, by the sovereign Authority of God the Creator: And when the Law was taken into the Covenant of Works, it's Threatning of Death was of Necessity taken in with it: And so in the Law, as a Covenant of Works, perfect personal Obedience was required, as the Condition of the promised Life, upon Pain of Death in case of Failure, *Confess. Chap. 19. §. 1.* compared with *Larg. Cat. Qu. 93.* When therefore this *Covenant-Form* is taken away, the Law, as a Rule of Life, retains still its Threatning of Death; and every Sin being contrary unto the righteous Law of God, deserves his Wrath and Curse. See *Conf. Chap. 6. §. 6. Larg. Cat. Qu. 152. Short. Cat. Qu. 84.* We may indeed conceive this Difference betwixt the Dispensation of the Covenant of Works, and that of the Covenant of Grace, with respect unto the Threatning of Death; that, in the Covenant of Works, Death was threatned against every Sin, without Hope of Relief from that Covenant: But in the Co-

venant of Grace, there is a Relief provided unto Believers, against the Curse threatned in the Law, and which even their Sins do deserve. See *Confess. Chap. 19. §. 6.* "The Law is likewise of Use to the Regenerate, in that it forbids Sin, and the Threatnings of it serve to shew what even their Sins deserve,— although freed from the Curse thereof threatned in the Law." And, *Chap. 20. §. 1.* "The Liberty which Christ hath purchased for Believers under the Gospel, consists in their Freedom from the Guilt of Sin, the condemning Wrath of God, the Curse of the Moral Law."

I therefore humbly beseech, for the Sake of Truth, that ye may be pleased plainly to declare your Agreement with our *Confession* and *Catechisms* in these Points : And I perswade my self, that, upon serious Reflection, ye will be satisfied in your own Minds, that there is a Difference between the Law's commanding perfect Obedience, which it doth as a perfect Rule of Righteousness, and its requiring this Obedience, as the Condition of Life, which belongs to it as a Covenant of Works : That tho', by the Covenant of Works, no less than perfect Obedience could be accepted ; yet the Law, as a standing Rule, now divested of that *Covenant-Form*, doth not command imperfect Obedience ; but that the Law, as a Rule of Life to Believers, doth still command perfect Obe-

Obedience, tho' God doth, through Christ,
 accept and reward their imperfect, but sincere,
 Obedience, *Confess. Chap. 16. §. 4.* " They
 " who, in their Obedience, attain to the
 " greatest Height which is possible in this
 " Life, are so far from being able to super-
 " erogate, and to do more than God requires,
 " as that they fall short of much, which in
 " Duty they are bound to do." §. 6. " Yet
 " notwithstanding, the Persons of Believers
 " being accepted through Christ, their good
 " Works also are accepted in him, not as
 " though they were in this Life wholly un-
 " blameable and unreprouable in God's Sight,
 " but that he, looking upon them in his Son,
 " is pleased to accept and reward that which
 " is sincere, although accompanied with ma-
 " ny Weaknesses and Imperfections. " Ye
 will likewise perceive, that tho' no Man,
 since the Fall, can claim Life in the Terms
 of the Covenant of Works, as having perfect-
 ly fulfilled the Condition thereof; yet it doth
 not therefore follow, that the Law, as a Rule
 of Life, is divested of its Promises of Life
 and other Blessings, which God is pleased to
 annex unto it, for encouraging Believers un-
 to Obedience, that, having their Fruit un-
 to Holiness, they may have the End, eter-
 nal Life. See *Confess. Chap. 19. §. 6.* and
Chap. 16. §. 2. And, upon Reflection, ye
 will

will be also satisfied of the Difference there is between the Law's being divested of its Threatning of Death, as to Believers, and Believers being freed from the Curse threatened in the Law; and that God's pardoning the Believer's Sins, upon Account of Christ's Satisfaction, doth not make void the Law, or strip it of its penal Sanction; else Believers Sins should not deserve Death from the Law, and as Transgressions of it; neither should they need to be expiated by the Blood of Christ. See *Conf. Chap. 19. §. 6.* and *Larg. Catech. Qu. 152.*



S E C T I O N. III.

Of the Distinction of the Law, as it is the Law of Works, and as it is the Law of Christ.

I Have insisted largely upon the first Head, and if therein I gain my Intent, which is your Concord with our Confession and Catechisms, in stating aright the true Notion of the Covenant of Works, I hope, I shall be excused;

excused : Seeing some of the following Articles depend thereon. And your Agreement in these, with the received Doctrine of this Church, shall the more readily appear, if ye agree with it in the former Head.

In your second Head ye say, *P. 6, 7.* “ Of
 “ the same dismal Tendency, we apprehend
 “ to be, the declaring of that Distinction of
 “ the Law, as it is the Law of Works, and
 “ as it is the Law of Christ, as the Author
 “ applies it, *Pages 198, 199,* to be altogether
 “ groundless. We find the Author
 “ doth there apply this Distinction, so as to
 “ shew, that Believers are not under the Law,
 “ as it is the Law of Works, tho’ under the
 “ Law, as it is the Law of Christ. And
 “ he tells us in exprefs Words, *P. 6.* That
 “ the Law of Works, is as much as to say
 “ the Covenant of Works. To what Purpose
 “ then, can this Distinction, thus applied,
 “ be rejected, and declared altogether ground-
 “ less, but to stake down Believers under the
 “ Covenant of Works, as in the former Head,
 “ contrary to the great Design of the Gos-
 “ pel Contrivance, and to direct them to an
 “ Obedience upon which they may boast,
 “ since, by the Law of Works, boasting is
 “ not excluded ?

I shall pass some Words that seem too hard, lest raking into them tend more to sour than heal rankled Minds. Ye here re-
 present

present the Judgment of the Venerable Assembly in your Way ; and then draw from it dreadful Consequences, which will be found groundless, when the Matter is more fully and coolly considered. The General Assembly's own Words are,

“ The six following *Antinomian Paradoxes*
 “ are sensed and defended, by applying to
 “ them that Distinction of the Law of Works,
 “ and Law of Christ. *Pag.* 198, and 199.
 “ *1mo*, A Believer is not under the Law,
 “ but is altogether delivered from it. *2do*,
 “ A Believer doth not commit Sin. *3tio*, The
 “ Lord can see no Sin in a Believer. *4to*,
 “ The Lord is not angry with a Believer for
 “ his Sins. *5to*, The Lord doth not chastise
 “ a Believer for his Sins. *6to*, A Believer
 “ hath no Cause, neither to confess his Sins,
 “ nor to crave Pardon at the Hand of God
 “ for them, neither to fast, nor mourn, nor
 “ humble himself before the Lord for them.”
 And further they declare, “ That the Di-
 “ stinction of the Law, as it is the Law of
 “ Works, and as it is the Law of Christ,
 “ as the Author applies it, in order to sense,
 “ and defend the six *Antinomian Paradoxes*
 “ above written, is altogether groundless.

Here the Assembly does not reject that Distinction as altogether groundless, simply and absolutely ; (for it may be understood, and explained and applied in some Cases in a
 found

found Sense) but as the Author applies it, *in order to sense, and defend the six Antinomian Paradoxes above-written*: These Words ye have omitted, tho' they contain the Reason, why that Distinction is judged groundless, as the Author applies it. For Error can never be built upon a solid Ground, nor can there be such a Concord betwixt Truth and Error, as that Truth should lend its Support to defend Error. And every Distinction, in so far as it supports and defends Error, is groundless; wherefore, that Distinction of the Law, as it is applied to defend these six *Antinomian* Errors must be groundless. Now if ye believe these six Positions to be erroneous, (as I shall suppose ye do, seeing *Represent. P. 7.* ye call them *Antinomian*) ye are at an Accord with the Assembly. For it were inconsistent, if ye should hold these six Positions to be *Antinomian* Errors, and yet maintain that Distinction of the Law, as it is applied in Defence of these Errors, to be good and well grounded.

When ye undertook to justify that *Distinction* in Defence of the *Marrow*, it might have been expected, that ye should have given some Account of the Sense and Meaning of both the Branches of it, what we are to understand by *the Law of Christ*, and what, by *the Law of Works*, and how they differ the one from the other? But here ye give no Account

count at all of the Law, as it is the *Law of Christ*; if it be binding by the Authority of God the Creator ? If it hath a Promise of Life, and Threatning of Death annexed to it ? If it be delivered to true Believers only ? And if it contains the Commands to Believe and Repent ? And, as to the Law, as it is *the Law of Works*, all the Account ye give of it is from *Marrow*, P. 6. *That the Law of Works is as much as to say, the Covenant of Works.* Now, what are we to understand by the Covenant of Works ? What are its Ingredients, whereby it is distinguished from the Law of Christ ? For the *Marrow* P. 7. saith, *And indeed the Law of Works, signifies the Moral Law : And the Moral Law, strictly and properly taken, signifies the Covenant of Works.* Is then the Moral Law, strictly and properly taken, no Part of the Law of Christ ? And if it be distinct from the Law of Christ, then, 1^{mo}, Is a Believer no Way under, but altogether delivered from the Moral Law strictly and properly taken ? 2^{do}, Doth a Believer commit no Sin against the Moral Law ? 3^{tio}, Can the Lord see no Sin against the Moral Law in a Believer ? And so forth of the rest of the *Antinomian Positions*. Before I go in to that Distinction, as the Author applies it, I think it reasonable, that I first be satisfied about his true Notion of *the Law of Works, and Law of Christ.*

Christ; and the, and it be con- sent? Works, rrow, o say, ve to What ish- lar- orks, aw, ant tly of aw ay the do, he in and ns. ne at of e

Ye add *Represent. P. 7.* It were much to be desired, that another Method had been taken to expose these Antinomian Paradoxes, — than by condemning the Distinction of the Law above-mentioned, as applied by the Author. Reverend Gentlemen, I heartily wish ye had exposed these six Antinomian Errors. And seeing the Author does defend them under that Distinction, I wish ye had exhibited that other Method of refuting them, without shewing, that that Distinction of the Law is groundless in the Sense he puts upon it, and as he applies it in Defence of them. And I wish ye may yet do it, for it will very much contribute to your Vindication.

However, the Question upon this your second Head, is about that Distinction of the Law; and the Determination of the Question depends upon the right Explication of the Terms of it. And if ye had plainly declared, what ye mean by *the Law of Christ*, and given a Sense of it agreeable to the Doctrine of our Confession and Catechisms, the Difference might be easily adjusted. Ye say indeed, *Represent. P. 7. ad fin. and P. 8.* “Which Exemption [of Believers from the Covenant of Works] carrieth no Prejudice unto the indispensable Obligation of the Creature to the strictest Obedience, flowing from the unalterable Authority of the Law-giver, and the Nature of the Precepts themselves.” This Passage

Passage is somewhat obscure, because it doth not mention what Law this is, unto which ye ascribe the indispensable Obligation: Yet if rightly explained, it may open a Way to a good Understanding upon this Head. And in order thereunto, ye will not decline to declare, that ye here mean the Moral Law, strictly and properly taken, without that *Covenant-Form*, which is done away in Christ, which Law was written in Man's Heart in his Creation, and afterwards delivered from Mount *Sinai* in Ten Commandments, to be a perfect Rule of Righteousness; That its indispensable Obligation flows from the unalterable Authority of God the Creator, and is not any Way dissolved, but much strengthened by Christ in the Gospel; That its Precepts oblige Believers unto the strictest Obedience; That its Threatning of Death serves to deter them from Sin; and that the Promises annexed to it, are of Use to encourage them to Obedience. This Account of the Moral Law, as distinguished from a Covenant of Works, is agreeable to our Confession: And if ye please to call it the Law of Christ, I presume the Assembly shall not refuse to admit, in this Sense, that Distinction of the Law, as it is the Law of Works, and as it is the Law of Christ: Tho' they justly judge it groundless, in the Sense of the Author of the *Marrow*, as he applies it to defend

the

the six *Antinomian* Errors. And upon Re-
 flexion, ye will be satisfied, that the rejecting
 of it in this Respect, while it is owned in the
 sense of our Confession, shall be of no dis-
 Annual Tendency to stake down Believers under
 the Covenant of Works, or to bury any Truths.
 And this may be evinced, by considering
 these Truths particularly, which ye appre-
 hend, may be buried in the Ruins of the
 above-mentioned Distinction.

The first ye name is, *That the Guilt of Be-
 lievers Sins is not such, as the Guilt of their Sins
 who are under the Covenant of Works.* Here
 ye do not shew where the Difference lies, if
 it be in the Nature of the Guilt, or in the
 Consequences which are different : And
 therefore, this Proposition needs an Explica-
 tion. For, as it stands, an *Antinomian* may
 subscribe to it. He will own, that the Guilt
 of Believers Sins is not such, as is the Guilt
 of the Sins of others, in Respect (1.) Of the
 Nature of their Sins ; for tho' they be under
 the Law, as it is the *Law of Christ*, or a Rule
 of Life ; yet they are not under the Law, as
 it commands perfect Obedience, and hath a
 penal Sanction : And therefore, their Trans-
 gressions of the Rule are not properly Sins,
 there being no Violation of the commanding
 Power and Authority of God the Law-giver
 in them. (2.) In Respect of their Guilt ;
 For they not being under a Law that hath a
 Threatning

Threatning of Death annexed to it, their Sins have no proper Guilt, or deserve not Death from the Penal Sanction of the Law, seeing the Law, as to them, is divested of its Threatning of Death. And, (3.) In Respect of the Expiation of their Sins; For seeing their Sins do not deserve the Curse from the Threatning of the Law, they need not to be expiated by the Blood of Christ; for Christ was made a Curse, only for these Sins that deserve the Curse of the Law. And in these Respects, he'll maintain, that the Guilt of Believers Sins is not such, as that of theirs, who are under the Covenant of Works. Now ye will disclaim this Sense of the Proposition, with Detestation, seeing it is directly contrary to our Confession and Catechisms. For, saith our *Confess. Chap. 6. § 5, 6.* "This Corruption of Nature, during this Life, doth remain in those that are regenerated. And although it be, through Christ, pardoned and mortified, yet both it self, and all the Motions thereof, are truly and properly Sin. Every Sin, both Original and Actual, being a Transgression of the righteous Law of God, and contrary thereunto, doth, in its own Nature, bring Guilt upon the Sinner, whereby he is bound over to the Wrath of God, and Curse of the Law, &c." And *Larg. Catech. Q. 152.* Every Sin, even the least, —being against God's righteous Law, deserveth

their *deserveth his Wrath and Curse, —and cannot*
 not *be expiated, but by the Blood of Christ.* Ye'll
 Law, therefore acknowledge, that ye understand
 of its this Proposition, with Respect unto the Con-
 spect sequences of the Guilt of Sin; That Believers
 seeing having fled to Christ for their Refuge, and
 in the having the Satisfaction he has made to Justice,
 to be and the Expiation he has made of Sin, im-
 Christ put to them in their Justification, the Guilt
 that of their Sins is on that Account pardoned,
 these it is not imputed to them unto their Condem-
 it of nation, and they are not under the Curse
 theirs, threatened against their Sins in the Law.
 Now But such is not the Guilt of others, who are
 tion, under the Covenant of Works. Now, in this
 contrary Sense, it is a Gospel Truth, agreeable to our
 faith *Confession, Chap. 11. § 1, 3. and Chap. 20. § 1.*

The second is, *That God doth not look upon*
the Sins of Believers after their Union with
Christ, as Breaches of the Covenant of Works.
 This is not to be understood so, as if all the
 Sins of Unbelievers were Breaches of the
 Covenant of Works; For Faith and Repen-
 tance not being commanded in that Covenant,
 the opposite Sins are not properly Breaches of
 it. And tho' the Sins of Believers be not
 Breaches of the Covenant of Works, yet
 God looketh upon them as truly Sins, Trans-
 gressions of his righteous Law, which de-
 serve Death, and need to be expiated by the
 Blood of Christ, and, (on Account thereof)

pardoned of free Grace. And with these Limitations, I hope the Truth of this Proposition shall not be questioned.

The third is, *That when, in his Anger against them for their Sins, he smites them, yet he doth not proceed against them in the Way of that Covenant.* The Truth of this, I think, will not be called into Question; seeing God deals with Believers in Christ, according to the Covenant of Grace, wherein it is promised, that through his Name, whosoever believeth in him, shall receive Remission of Sins.

The fourth is, *That in their Confessions, Addresses for Pardon, Fastings, Mournings and Humiliations, they ought to eye him as their Father in Jesus Christ, and not as their wrathful Judge, proceeding against them according to the Law (or Covenant) of Works.* No doubt, they ought to eye God as in Christ reconciling the World to himself, not imputing their Trespases unto them, and as manifesting the Riches of his glorious Grace in the Gospel Dispensation.

All these Truths, ye say, seem to be buried in the Ruins of the above-mentioned Distinction of the Law, as applied by the Author of the Marrow. Bear with me, if I cannot see any solid Ground for this Inference. For while, in the Sense of our Confession and Catechisms, it is owned, that Believers are not under the Law, as a Covenant of Works, but under it

as

as a perfect Rule of Righteousness ; not one of these Truths is buried. But that Distinction of the Law, as it is applied by the Author of the *Marrow*, to defend the six *Antinomian* Errors, must be groundless ; for, unless it be taken in an unsound Sense, with Deceit in it, it could never be applied in Defence of these Errors. Now, if ye shall reject these *Antinomian* Errors, and own the Distinction of the Law, according to our Confession and Catechisms, this Debate is fairly adjusted,



SECTION IV.

Of Holiness necessary unto Salvation.

IN your third Head ye say, *Represent. p. 8, 9.*
 “ It is astonishing to us to find, that Part
 “ of the *Marrow*, which lies from Page 150,
 “ to 153, condemned *in cumulo*, as contrary
 “ to the Scriptures, and our Confession of
 “ Faith ; while, we must frankly own, if
 “ we understand the Gospel, the forecited
 “ Pages contain a Bundle of sweet and plea-
 “ sant Gospel Truths ; which, instead of
 “ slackning Peoples Diligence in the study
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“ of Holiness, as is alledged in the Act, do
 “ discover the Spring of Evangelical Obe-
 “ dience to the Holy Law, as a Rule. Par-
 “ ticularly in the Assembly’s Act, we find
 “ the Believer’s Plea in the Case of Justifica-
 “ tion, in Answer to the Demand of the Law,
 “ cut off and condemned, viz. *I am already*
 “ *saved, &c.*

Your Surprise on the former Heads doth here arise unto an Astonishment. Passions set aloft darken the Judgment; whereas, a sedate Temper helps to Distinctness of Thought. When ye calmly reconsider the Passage of the Act ye point at; I hope ye shall find no sufficient Cause for such Perturbation of Mind.

The Assembly, in the third Article of their Act, do judge this to be an Error, viz. *That Holiness is not necessary to Salvation.* And to evince it to be the Opinion of the *Mar-row*, they cite for Connexion, from p. 150, to p. 153. And then they recite the Words they specially point at, to wit, “ And if the
 “ Law say, Good Works must be done, and
 “ the Commandment must be kept, if thou
 “ wilt obtain Salvation; then answer you,
 “ and say, I am already saved before thou
 “ camest; therefore I have no Need of thy
 “ Presence; — Christ is my Righteousness,
 “ my Treasure, and my Work. I confess,
 “ O Law! that I am neither godly nor
 “ righteous,

righteous; but yet this I am sure of, that he is godly and righteous for me."—And the Assembly give their Judgment, "That this Doctrine tends to slacken Peoples Diligence in the Study of Holiness; and that it is contrary to the Passages of Holy Scripture, and of our Confession and Catechism, which they cite.

Now, if ye adhere to our Confession and Catechisms, your Concord with the Assembly in this Head of Doctrine, is not far off. For, (1.) Ye'll own with the Assembly, that this is an Error, viz. *That Holiness is not necessary to Salvation*; for ye call it a *monstrous* Opinion. *Represent. p. 4.* (2.) It is readily granted to you, That the broken Covenant of Works hath a twofold Demand upon all Mankind, the one of Satisfaction to Justice for Sin, the other of perfect Obedience, as the Condition of Life. In Answer to which, there is no Plea, but the compleat Satisfaction, and perfect Obedience of Jesus Christ our Surety. See *Confess. Chap. 19. § 1.* compared with *Chap. 11. § 1, 3.* And *Larg. Catech. Q. 70.* "Justification is an Act of God's free Grace unto Sinners, in which he pardonesth all their Sins, accepteth and accounteth their Persons righteous in his Sight;—only for the perfect Obedience and full Satisfaction of Christ." (3.) Besides these Demands of the Law, as a *Covenant of Works*; there is also a Demand of

the Law, as it is a *Rule of Righteousness* unto Believers, whereby they are bound unto Obedience, and required to do good Works, and to keep the Commandments of God. *Confession* Chap. 19. § 6. — “as a Rule of Life, informing them of the Will of God, and their Duty, it directs and binds them to walk accordingly.” *Larg. Catech. Q. 97.* “It is of special Use, — to provoke them to more Thankfulness, and to express the same in their greater Care to conform themselves thereunto, as the Rule of their Obedience.” And, (4.) Ye will grant, that holy Obedience, and good Works, which the Law demands of Believers, are necessary unto their obtaining Salvation : For our *Confession*, Chap. 13. § 1. saith, “That they are more and more quickned and strengthened in all saving Graces, to the Practice of true Holiness, without which no Man shall see the Lord.” And Chap. 16. § 2. “These good Works, done in Obedience to God’s Commandments, are the Fruits and Evidences of a true and lively Faith :— that having their Fruit unto Holiness, they may have the End, Eternal Life.

Upon this Head therefore, ye are accorded with the Assembly in Point of Doctrine. The remaining Difference is about the Meaning of the *Marrow*, which is a Matter of Fact ; and the Assembly’s Judgment of it affords no just

st Ground, either for your great Astonishment, or for the heavier Inferences wherewith ye are pleased to load them. The Assembly chargeth the Author of the *Marrow* with holding, That *Holiness is not necessary to Salvation*. For Proof thereof, they adduce his Words, which they thought imported so much ; and ye think they do not ; but on the contrary, that they contain some sweet Gospel Truths. Was your different Sentiment about the Meaning of the *Marrow*, a sufficient Ground for your raising so much Noise and Clamour?

Wherefore, when ye see where the Difference lies, let my Friendly Advice be acceptable unto you, That ye hold fast by our Confession and Catechisms. And I beseech you to beware, that your over Keeness to defend the *Marrow*, do not decoy you into the Embraces of an Error, which with Detestation ye have disclaimed. For if the Words of the *Marrow*, which ye espouse, shall be found to import the Error charged upon them by the Assembly ; as ye wrong the Assembly, so ye may be ensnared to adopt the Error.

To set what I aim at in a more clear Light, I shall recite what ye say, *Represent.* p. 9. " Particularly in the Assembly's Act, we find the Believers Plea in the Case of Justification, in Answer to the Demands of the Law, cut off and condemned, viz

I am already saved before thou camest; therefore I have no need of thy Presence. (Here the Book adds what the Assembly's Act omits, namely) For in Christ I have all Things at once, neither need I any Thing more that is necessary unto Salvation. Then proceeds, Christ is my Righteousness, my Treasure, and my Work. I confess, O Law, that I am neither Godly nor righteous; but yet this I am sure of, that he is Godly and righteous for me.

I shall offer to you some few obvious Reflections upon this Passage. And

1. Ye find here, what I firmly believe the Assembly never thought of, and what no Man will find, who duly considers that Article of their Act; ye find (I say) that the Assembly has cut off and condemned the Believer's Plea in the Case of Justification, in answer to the Demands of the Law. The Assembly is not here speaking of the Case of Justification, but of the Necessity of Sanctification and good Works; and the first Part of the Passage they adduce Points this way, your omitting of it, and letting it slip out of your View, may have occasioned this your Mistake. The Part of the Passage which ye have omitted, stands thus: *Marrow, P. 153.*
 “ And if it [the Law] yet reply and say,
 “ I, but good Works must be done, and the
 “ Commandments must be kept, if thou wilt
 “ obtain Salvation; then answer thou, and
 “ say.

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say. And then follow the Words which
have recited. In the preceeding Pag. 151,
2. he had mentioned the two Demands of
the Law, that of perfect Obedience, and
that of Satisfaction to Justice, with respect to
the Case of Justification. And these I ac-
knowledge, do belong to the Law as a bro-
ken Covenant of Works. But in the Words
by you omitted, there is a third Demand of
the Law, which belongs to it, as it is a per-
fect Rule of Life to Believers, with respect to
the Case of Sanctification. And thus the
Law, by this Demand upon Believers, says,
Ally, but (notwithstanding your pleading the
Satisfaction and Obedience of Christ for your
Justification, in Answer to the two former
Demands of the Law) *good Works must be*
done, &c. seeing Holiness in a Believer is ne-
cessary to his Salvation. I think this may sa-
tisfy you, that the Assembly have not cut off,
nor condemned the Believers Plea in the case
of Justification, tho' they own this Demand
of the Law upon Believers, in the case of
Sanctification.

2. Ye have adopted the Answer, which
the Marrow here gives unto this Demand of
the Law, *Then answer thou, and say, I am al-*
ready saved before thou camest; therefore I have
no need of thy Presence, &c. Which is a plain
rejecting of this Demand of the Law, as it
requires good Works to be done by the
Believer,

Believer, contrary to our Confession and Catechism above-cited.

3. Ye observe, That the Assembly's Act omits one Sentence of the quoted Passage ; but this is no designed Concealment: For here the Act has the usual Mark, whereby the Reader is advertised that some Words are left out, which he may see in the Book. But your Observe is true, and I acknowledge there is here an Omission ; for the Words omitted, *viz. For in Christ I have all Things at once, neither need I any Thing more, that is necessary unto Salvation*, make very much to the Assembly's Purpose : And your supplying them, evidenceth your Approbation of them. Now these Words plainly import, That in the Opinion of the *Marrow*, Holiness and good Works, in one that professeth himself to be a Believer, are not necessary unto Salvation ; for they are not attained *at once*, unless ye shall say, That the Believer is made so by Imputation ; But Holiness and good Works are progressive in Believers : The Apostle *Paul* did not account himself to have already attained, or that he was already perfect, *Phil. iii. 12.* And therefore they are not reckoned by the *Marrow* among the Things that are necessary unto Salvation.

4. Consider, pray, what an odd Notion of a justified Believer ye have here adopted. He is one *that is neither Godly nor Righteous*, yet

et he thinks well of himself; he has no need of God's Law, as it demands good Works to be done, he is already saved, he has all Things at once in Christ, he needs not any Thing more that is necessary unto Salvation; and mean while, he is neither godly nor righteous in himself, Christ is godly and righteous for him: He hath all by Imputation, and without inherent Holiness or the Practice of good Works, which the Divine Law demands of Believers, he expects to see the Lord.

Beware of being drawn into the Defence of Error, by the Authority and Example of Great Men. Ye bring in *Luther* as on your side, represent P. 9. "In which Terms that blessed and famous Reformer *Martin Luther*, in his strenuous and couragious Defence of the Evangelical Doctrine of Justification, asserted, &c." Whether *Luther* used the very same Terms, and in the same Case as doth the *Marrow*, I shall not determine; but if he taught the Doctrine of Justification, so as to exclude the Doctrine of Sanctification, and the Necessity of Holiness unto Salvation, he therein failed, and is not to be followed.

It is true, that *Luther* and some of his Followers have quarrelled this Proposition, *That good Works are necessary to Salvation*; but they are blamed for so doing by Reformed Divines,

Divines, particularly by *Henry Alting*, *Scrip*
Heidelberg. Tom. 2. Problem. Theoret. P. 211.
Lud. le Blanc, Thes. Theolog. de Servando
Lege Dei. Thes. 31. & seq. Francis Turret
Theolog. Elenct. Loc. 17. Q. 3. And Hoorn
beeck, Sum. Controvers. Lib. 10. P. 699, 700
 tells us, That in Opposition to *George Major*
 who maintained the Necessity of good Works
 to Salvation; *Amjdorf* a Companion of *Luther*.
ther, advanced that wild Position, That good
Works were hurtful and pernicious to Salvation
 And that *Luther* had gone before him, in
 saying, That the Law is not useful nor necessary
 unto Justification, neither unto any good Works
 and far less unto Salvation. And *Wendelin*
System. Majus, Lib. 2. P. 1574, ——— 1577
 answers at large all the *Lutherans* Arguments
 which they adduce to prove that good Works
 are not necessary to Salvation; and particu-
 larly blames that odd Gloss of *Luther's*, upon
1 Thess. iv. 3. viz. Let this be a sure Rule to
you, when the Scripture commands good Works to
be done, you are so to understand it that it forbid
them. And I conceive, this was one Reason
 why *Luther* rejected the *Epistle of James*, and
 denied its divine Authority; because that
 Apostle, *Chap. 2. teacheth the Necessity of*
 good Works unto Salvation; and, that
 Faith which is not operative of them is vain,
 and cannot save. For this *Luther* is blamed
 by *Paræus* and *Gomarus*, in their Prefaces un-

Scripture that Epistle. *Luther*, however eminent he
P. 21 is in the Reformation, is not to be imitated
rvand his Mistakes and Failings; but should ra-
Turret ther be look'd upon as a Beacon, that ye may
Hoorn not follow his Example in undertaking the
 9, 70 Defence of this Error.

Major Pardon this Digression, which I have been
 Worked into for inforcing my friendly Advice,
 of *Laviz*. That ye hold fast the Form of sound
 ut god Words, and beware of justifying this Passage
 vation of the *Marrow*; that ye be not induced (af-
 m, in ye have owned the Necessity of Holiness
 cessary unto Salvation) to recede from the Truth ye
 Work have acknowledged, or to adopt what is in-
 delin consistent with it.



SECTION V.

Of the Nature of Faith and Assurance.

YOUR Fourth Head, concerning the Na-
 ture of Faith, seems to me more ob-
 scure than any of the former. For tho' there-
 in ye charge very gross Absurdities upon the
 Assembly's Act; yet ye do not adduce any of
 the Words of it, from which ye deduce them.
 And

And tho' ye say, that our *first Reformers*, and the Body of *Reformed Divines* since, have taught in the same Strain with the *Marrow*, yet ye do not condescend upon the Expressions, either of the one or the other. And ye give but very brief and dark Hints of your own Opinion of the Nature of Faith, and of that Assurance which ye ascribe unto it.

Now, that we may not fight in the Dark like blind Men dealing Blows, it will be fit that this Matter be further explained; that so we may see where the seeming Difference lieth, and what may be requisite for bringing you unto an Accord with the Assembly upon this Head.

I do not think you'll make any Debate here about the Meaning of the *Marrow*. For ye seem not to quarrel the Assembly for mistaking the Meaning of the Author, in the Passages they adduce in the first Article of their Act, from Pages 118, and 119. of the *Marrow*. And when *Represent. Pag. 16.* ye mention only the Quotations of *Pag. 175, 176, 177.* as containing nothing of what is charged upon them about the Nature of Faith, ye seem to grant, that the Charge is contained in the Passages cited from *Pag. 118, and 119.* and that therefore they do import that Opinion about Faith, which the Assembly ascribes to the Author: But ye know, *Reverend Gentle-*
men,

men, that another Sense was put upon the Words of the Marrow, Pag. 119. (see *Explanation of Passages, &c.* Pag. 14.) viz. *That they were an Exhortation to seek Assurance, about which no Sober Person will move the least doubt: And so did not bear a Defining of Faith, in Terms which import Assurance, and for which the Author was blamed.* And ye now act ingenuously, when ye quit that Gloss, which ye found was not tenable.

I shall therefore exhibite what the Assembly says in their Act, and shew, that it is agreeable to our *Confession* and *Catechisms*; and next, shall consider what ye have advanced upon this Head.

“ Concerning the Nature of Faith, Pag. 118. *There is no more for him to do, but only to know and believe, that Christ hath done all for him.* Pag. 119. *This then is perfect Righteousness,—— only to know and believe, that Jesus Christ is now gone to the Father, and sitteth at his right Hand, not as a Judge, but as made unto you of God, Wisdom, Righteousness, Sanctification, and Redemption: Wherefore, as Paul and Silas said to the Jailor, so say I unto you, Believe on the Lord Jesus Christ, and thou shalt be saved; that is, be verily perswaded in your Heart, that Jesus Christ is yours, and that you shall have Life and Salvation by him; that whatsoever Christ did for the Redemption of Mankind, he*

D

“ did

“ did it for you. Pag. 120. Forasmuch as the
 “ Holy Scripture speaketh to all in general, not
 “ of us ought to distrust himself, but believe that
 “ it doth belong particularly to himself. ” The
 same is asserted, Pag. 121, 122, 123, 124,
 131, 136, 137, 175, 176, 177. and in many
 other Places of the Book. This Notion of
Saving Faith appears contrary to Scripture
Isa. 1. 10. *Rom.* viii. 16. 1 *Joh.* v. 13. and to
Confess. Chap. 18. § 1, 2, 3, 4. and to *La-*
nger Catechism, Quest. 81, 172. All which
 Passages show, “ That Assurance is not
 “ the Essence of Faith; whereas the Passage
 “ cited from the *Marrow*, &c. appear to as-
 “ sert the contrary, making that saving Faith
 “ commanded in the Gospel, a Man’s Per-
 “ swasion that Christ is his, and died for
 “ him; and that whoever hath not this Per-
 “ swasion or Assurance, hath not answered
 “ the Gospel Call, nor is a true Believer.

Here the Assembly adduceth some Passages
 that show the Opinion of the Author, and
 pass their Judgment upon them, that they
 import a Notion of *saving Faith*, which is
 contrary to Scripture, and to our Confession
 and Catechisms. Now, what Fault is there
 in this? Seeing what they say is agreeable
 unto the Doctrine of our Confession and Ca-
 techisms: For,

1. By *saving Faith*, they understand that
 which is commanded in the Gospel, and by
 which

(51)
which a Man answers the Gospel-call, and becomes a true Believer: And so it is a believing of those Truths which the Gospel propoeth; the Belief of which, the Gospel directly requires of all its Hearers, and unto which the Promise of Salvation is annexed.

2. By *Assurance*, they understand a Man's Perswasion, that Christ is his, and died for him, and that he shall have Life and Salvation by him: And so the Act of this *Assurance* is a Man's Perswasion in his own Mind; and the Object of it is his particular Interest in Christ, and that he is in a State of Grace, and shall be saved.

3. They say, that this *Assurance* is not of the *Essence* of Faith: And therefore a Man may have *saving Faith*, and be a true Believer, who is not yet assured of his Interest in Christ. And,

4. They account it an Error to assert, (as doth the *Marrow*) that this *Assurance* is that *saving Faith* commanded in the Gospel. Seeing, according to Scripture, and our Confession and Catechisms, *saving Faith* may be without it.

Our Confession and Catechisms teach the same Things. *Confess. Chap. 18, §. 1.* "Such as truly believe in the Lord Jesus, may be certainly assured, that they are in the State of Grace. §. 2. This Certainty is not a bare conjectural and probable Perswasion,

“grounded upon a fallible Hope, but an in-
 “fallible Assurance of Faith. §. 3. This in-
 “fallible Assurance doth not so belong to the
 “Essence of Faith, but that a true Believer
 “may wait long— before he be Partaker of
 “it. §. 4. True Believers may have the
 “Assurance of their Salvation divers Ways
 “shaken, diminished and interrupted; and
 “yet are they never utterly destitute of that
 “Seed of God, and Life of Faith. *Larg.*
Cat. Qu. 81. “Are all true Believers at all
 “Times assured of their being in the Estate
 “of Grace, and that they shall be saved?
 “*Ans.* Assurance of Grace and Salvation not
 “being of the Essence of Faith, true Believers
 “may wait long before they obtain it. And
 “*Q. 172.* One who doubteth of his being
 “in Christ, or of his due Preparation to the
 “Sacrament of the Lord’s Supper, may have
 “true Interest in Christ, tho’ he be not yet
 “assured thereof.”

Here it is plain, that our Confession and
 Catechisms make the Act of this *Assurance* to
 be a certain, and not a conjectural Perswasion
 of a Man’s Mind; and the Object of it to be
his being in Christ, his Interest in Christ, his being
in the Estate of Grace, and that he shall be sav-
ed. And is not this the same with a Man’s
 being verily perswaded that Christ is his, *that*
he shall have Life and Salvation by him, and that
Christ died for him? Again, they say of this

Assu-

Assurance, that it doth not belong to, nor is of the Essence of Faith; that a true Believer may wait long before he obtain it; and that a Man may have true Interest in Christ, and yet not be assured thereof: And therefore the making this Assurance to be that saving Faith, whereby a Man answers the Gospel-call, and becomes a true Believer, must be accounted an Error, according to the Standard of our Confession and Catechisms.

Ye see then, that the Act of Assembly doth assert nothing upon this Article, but what is most agreeable unto our Confession and Catechisms; and if ye truly own these, ye'll be convinced in your own Minds, that ye had no Ground, from this Part of the Assembly's Act, for such an heavy Charge against them, as ye advance, *Represent. P. 11.* "That thereby that Act of Faith, by which a Person appropriates to himself, what before lay in common in the Gospel-Offer, and without which there can be no receiving and closing with Christ for Salvation, is in Effect excluded from the Nature of Faith, which, as we apprehend, is thereby turn'd into that general and doubtful Faith, abjured in our National-Covenant." And seeing our Confession and Catechisms prove their Doctrine on this Head, from Testimonies of the Holy Scriptures, your Charge, if stuck to, will strike against the Standard, not

only of our Confession and Catechisms, but of the Holy Scriptures themselves.

I shall now consider what ye have advanced upon this Head. In the Passage I have cited, you speak of *that Act of Faith, by which a Person appropriates to himself, what lay before in common in the Gospel-Offer, and without which, there can be no receiving and closing with Christ for Salvation.* I wish ye had plainly told here, what Act of Faith this is: If ye mean that Assurance, which, according to our Confession and Catechisms, is not of the Essence of Faith, it will not be readily granted you, that there can be no receiving and closing with Christ for Salvation without it: For that Assurance supposeth the Person to be a true Believer, who hath already received Christ.

Again, ye would rightly explain, how that lies in common in the Gospel-Offer, which a Person appropriates to himself: For some, perhaps, may understand it thus, That Christ and his Benefits lie in common to all, that he died and purchased Redemption and Salvation for all the Hearers of the Gospel; and that the Gospel-Offer tells every Man, without Exception, Here is good News for him, Christ is dead for him, and hath purchased Salvation for him: And so Christ's Death, and his Benefits, as to Purchase, lie in common in the Gospel-Offer. But as to Application,

tion, every Hearer must believe that they belong particularly to himself, and so be verily perswaded that Christ is his, and that whatever he did for the Redemption of Mankind, he did it for him. And thus a *Person appropriates to himself, what before lay in common in the Gospel-Offer.* But ye will not give in to this Sense, tho' it should be found even in the *Marrow* it self; for it would import some Kind of universal Redemption, and make the Purchase of larger Extent than the effectual Application, contrary to our *Confess. Chap. 8. §. 8.* But your Meaning is, That Christ the Mediator, and Salvation purchased by him, are offered in the Gospel unto all, upon Terms of their believing in Christ, which they are called and bound to do: And when a poor Sinner, pressed with the Sense of his Guilt, the Accusations of Conscience, the dreadful Threatnings of the holy Law, and the Terrors of the Lord with whom he has to do, as the holy and impartial Judge, gets a Discovery of this Relief provided in Christ, and is satisfied in his Heart, that this is the true, safe and only Way of Deliverance, if ever he shall escape; and thereupon betakes himself unto this Way for his Deliverance, accepts of Christ, and flies to him for Refuge, he then receives, and closeth with Christ for Salvation. And this I take to be the appropriating Act of Faith, seeing thereby he comes to have true

Interest in Christ, tho' (as *Larg. Catech. Q. 172.*) he be not yet assured thereof: And they who hold this, do not exclude the appropriating Act of Faith from its Nature; nor do they make it to consist in a believing as the Church believes, nor in a bare Assent of the Mind unto revealed Truths: Neither do they refuse that Assurance is attainable, nor that it is the Duty of every true Believer to give all Diligence to make his Interest in Christ sure to himself. I hope therefore ye will be satisfied, that although the Assembly have blamed the *Marrow*, for making a Man's Perswasion, that Christ is his, and died for him, to be that saving Faith commanded in the Gospel: Yet it doth not thence follow, that they have excluded from the Nature of Faith its appropriating Act, and turned it into the *Popish*, general and doubtful Faith abjured in our National Covenant.

In the next Place, ye say, *Represent. p. 11.*
 " That our first Reformers, and the Body of
 " Reformed Divines since, have taught concerning the Nature of Faith, in the same
 " Strain as in the condemned Passages, and
 " thereby cut the Sinews of Popery; which
 " Doctrine of theirs, in the same Manner of
 " Expression, stands in the Confessions of other Reformed Churches, and in the publick
 " Standards of Doctrine in this Church before
 " the Year 1647." And for this Purpose ye
 men-

h. Q. mention our *Confession 1560*, the *Helvetian*
 And *Confession*, Calvin's *Catechism*, Davidson's *Ca-*
 the ap- *chism*, the *little Latine Catechism*, and *Boyd*
 ture; *the Ephesians*. And ye add, that the As-
 eaving ssembly by their Act, have done no small Dis-
 ssent service to the Interest of Religion, and given
 ither an Handle to the Papists against the Refor-
 able, mation.

iever With all due Respect to you, *Reverend Sirs*,
 st in I shall upon this offer some Advices.

re ye I. Beware that ye do not Disservice to the
 mbly Rformation of Religion, by using such an Ar-
 an's gument in this Case, in Defence of that Er-
 him, ror of the *Marrow*. The Case is, the Assem-
 pel: bly have condemned, from Testimonies of
 have Scripture, that Opinion of the *Marrow*, *That*
 pro- *saving Faith commanded in the Gospel, and*
 pish, *which constitutes a true Believer, consists in As-*
 our *surance, or a Man's Perswasion that Christ is*
in, and died for him. Ye do not attempt to

II. prove it to be a Truth from Divine Testi-
 y of monies; but adduce the Authority of Re-
 on- formers, to justify that Opinion condemned
 me from the Word of God. If our Reformers
 and have taught in the same Strain, and in the same
 ich Manner of Expression, as ye alledge, it was
 r of their Failing. And to adduce their Autho-
 rity in Opposition to the Word of God, is
 o- no Reformation Principle: Yea, if the Au-
 ick thority of Men had been admitted against
 ore the Divine Oracles, it had quite stifled the
 ye Refor-
 en-

Reformation. When a Truth hath been established from the Word of God, the Testimonies of former Divines may be brought in for Confirmation, to show their Consent and Harmony in the same Doctrine ; but their Authority is of no Value against the Truth. This is no Disparagement unto the Memory of our Reformers. I account them to have been eminent Men of God, and were singularly assisted by his Spirit, and fitted for their Work. I admire the Progress they made in the Knowledge of Divine Truth, and in purging and vindicating Religion from the Heresies and Corruptions of the Apostate *Romish* Church ; yet they were not infallible, nor did they arrive at such a Pitch of Perfection, but that further Discoveries of Truth might be made from the inexhausted Mine of the Word of God ; and further Improvements, in clearing some Points of Doctrine, and rectifying Mistakes and Failings. The springing up of Errors occasioned a further Enquiry into the Manifestation of Gospel-Truth ; and particularly, the broaching of *Arminianism* and other Errors, gave Occasion unto a more accurate Enquiry into the special Object and Acts of justifying Faith. And our *Westminster* Divines have not taught *in the same Strain, nor in the same Manner of Expression, as in the condemned Passages* ; but having the Benefit of the Improvements of those who were before them ;

them; and, after a diligent Search into the
 Holy Scriptures, have, from pregnant Testi-
 monies thereof, determined, that this *Assurance*
 is not of the Essence of Faith; and the Church
 of *Scotland* did approve thereof. If then our
 Reformers have taught otherwise, it was not
 their Mistake and Failing in this Point, which
 cut the *Sinews of Popery*: But their Success in
 their Work is to be ascribed unto the good
 Hand of the Spirit of God upon them, who
 enabled them to make the Discovery of so
 many Gospel-Truths, in Opposition to *Popery*.
 And the rectifying of this Mistake is so far
 from doing *Disservice to the Interest of Religion*,
 and giving an *Handle to Papists against the*
Reformation, as ye apprehend, *Represent. p. 12.*
 that, on the contrary, it deprives the Adver-
 saries of Truth of the Handle they made of
 it, to impugn the Doctrine of particular Re-
 demption: For they argued thus, If every one
 of the Hearers of the Gospel be obliged to be-
 lieve that Christ died for him, then this is a
 Truth, that Christ died for every one of them,
 whether they be saved or not; or else they are
 obliged to believe a Falshood. Now, by
 clearing up the true Object of justifying Faith,
 and by distinguishing between the direct and
 reflex Acts of it, this Handle hath been suc-
 cessfully wrested out of their Hands.

II. When ye alledge our *Reformers*, and
 the *Body of Reformed Divines* against the As-
 sembly's

sembly's A&., and in Defence of this Doctrine of the *Marrow*, ye would take Care to understand their true Meaning; and that ye do not cull out a Sentence or Proposition that may seem favourable to your Purpose, without considering duly the whole Context: And when, in any of their Books, ye meet with a Description of Faith, ye would take Notice, whether they describe it from its formal Nature, or from some of its Effects and Consequents. For Faith may be described against Papists, by this Assurance, as an attainable Consequent of it, tho' it do not constitute its formal Nature as justifying. What I here aim at, may be illustrated by one Instance or two.

The Venerable *Beza*, who is justly reckoned among our eminent *Reformers*, in his Confession of the Christian Faith, *Treat. Theolog. p. 6.* gives this Description of Faith, *Sed Fidem Appellamus certam quandam scientiam, &c.* that is, *But we call Faith some Kind of certain Knowledge, which the Holy Spirit, by his alone Grace and Goodness, doth more and more engrave into the Hearts of the Elect, by which Knowledge it is effected, that every one of them being assured in his Heart of his Election, applies to himself the Promise of Salvation in Jesus Christ.* Now, if ye take this by itself, and as a Description of Faith in its formal Nature, and essential Acts, ye'll run in-

a Mistake : For thence it would follow,
 that the Faith commanded in the Gospel,
 is a Man's Perswasion that he is elected, and
 that all be saved ; and that every Hearer of the
 Gospel, whether Elect or Reprobate, is called
 and obliged to believe directly, that he is of the
 Number of God's Elect ; and that the Promise
 of Salvation in Christ, is made to him in parti-
 cular, which is false and contrary to *Beza's*
true Sentiments. But he here describes Faith,
 in Opposition to *Pelagians* and *Papists*, from
 its principal Efficient Cause, *the Holy Spirit*
by his Grace ; and from its attainable Fruits
 and Consequents, unto which a true Believer
 may arrive, *viz. the Assurance of his Election and*
Salvation. For afterwards, when he accounts
 for the Grounds of this *Assurance*, he shows,
 1^o. that it supposeth, not only that a Man
 is a true Believer ; but also, *That he knows*
that he is so. And that a Believer attains unto
 the Knowledge of the Truth, and Sincerity of his
 Faith, by two Effects of Christ's dwelling in his
 Heart by Faith. Whereof the first is the Testi-
 mony of the Spirit, witnessing with our Spirits,
 that we are Children of God. And the second is
 the New Man, in the Mortification of Sin,
 and Sanctification, and Good Works. And
 (saith he) if we feel in our selves this twofold
 Effect, it necessarily follows, that we have Faith ;
 and therefore also, that we have Jesus Christ
 unto Eternal Life. Again, he shows, that a
 Man's

Man's certain Knowledge of his Eternal Election is grounded upon the same Bottom viz. his knowing that he hath Faith. *(saith he, p. 16.) the clearing up of our particular Election, is not to be searched for in the Eternal Counsel of God ; but on the contrary, we must begin at the lowest Step, even our Sanctification which we really feel to be begun in us, that then we may ascend higher : For seeing our Sanctification is a sure Effect of Faith, or rather Christ dwelling in us by Faith ; and that whatsoever is united to Christ, is also effectually called and hence that he is destined unto Salvation ; necessarily follows, that our Sanctification is the first Step at which we must begin, and thence go on unto the Discovery of the chief Source of our Salvation, even God's eternal and gratuitous Electing of us. And as to those, whose effectual Vocation is so late, that they do not bring forth such Store of the Fruits of Faith as others do, who were more early called He says (ibid.) " That their latter Calling " does not hinder the inward Testimony of " the Spirit, And that they have in them " some excellent Effects of Regeneration " viz. Brokenness of Heart flowing from the " Hatred of Sin, and Fear of God, and Trust " in Christ, and calling upon him. Where- " fore (saith he) whoever feels in himself these " Motions, were it even at the Point of " Death ; he may know that he hath sure " Evidences*

Evidences of his Faith, and thence also of his Election and Salvation.

In this Progression, *Beza* makes a Man's Trusting in Christ, to go before his knowing that he hath Faith, and his Knowledge of his Faith, to go before his knowing that he is elected, and shall be saved: And therefore, he admits essential Acts to be in the formal Nature of Faith, antecedently unto the reflex and consequential Actings of a Believer. And he holds the receiving and resting upon Christ, to be direct and essential Acts of Faith; For unto the former Description he had given of Faith, p. 6. he immediately adds, *Fides, inquam, non tantum credit, &c. Faith, I say, not only believes that Jesus died and rose again for Sinners; but also embraceth Jesus Christ, in whom alone, whosoever truly believes, doth confide or trust:* And he makes this embracing of Christ, to be its appropriating and justifying Act. For, p. 7 he says, "That Faith embraces and appropriates Jesus Christ unto it self: Because he is offered unto us to be possessed, with this Condition, if we believe in him. And that it is the Instrument which receives Christ and his Righteousness. And that Christ's perfect Righteousness is imputed to us, as if it were properly our own, provided we embrace him by Faith: Wherefore, if we take up *Beza's* Meaning aright, it is evident that he taught

taught concerning the Nature of Faith, in the same Strain and Expressions with our Confession and Catechisms.

I shall adduce another Instance of a known Reformed Divine, *Samuel Maresius* Colleg. *Theolog.* Loc. 11. § 20. *Denique, Fides significat frequentissime, &c. i. e.* " Finally, Faith signifies most frequently that internal Gift of effectual Calling, whereby we rest in the Promises of Salvation in Christ, and apply them fiducially unto our selves. This is that persevering, saving, justifying Faith. § 29, 30. " Faith is made up of two integral Parts, Knowledge and Assent, which is both sure and certain, and also fiducial. § 31. " That this fiducial Assent belongs to saving Faith, I maintain against the Papists to wit, in so far as a Believer not only assenteth generally unto the Promises of God, as true and certain; but also takes hold of them, as belonging to him, and applies them to himself." From these and the like Expressions of *Maresius*, ye must not presently conclude, that he holds this Assurance to be of the Essence of Faith, and in its direct Act; and that all the Hearers of the Gospel are bound to believe directly and immediately, that Christ died for them, that their Sins are pardoned, and that they shall certainly be saved; And that, without Assurance, a Man hath not answered the Gospel Call, nor is a true

true Believer. But ye ought to consider how
 he explains himself, as he doth, § 39. saying;
 Therefore, let there be in every Believer
 such a practical Syllogism; every one who
 believes on the Son, and rests on his Me-
 rit, and apprehends and applies it to him-
 self, shall have Eternal Life; But I be-
 lieve: Therefore, I shall have Eternal
 Life. The *Major* cannot be doubted:
 The *Minor* also is certain to every Believer,
 from the inward Testimony of the Holy
 Spirit, and of his Conscience, and from
 his own spiritual Sense."— And, (says he)
 unless every Believer could feel in himself
 his own Faith, by a certain reflex Act,
 the Apostle would say in vain, *Examine*
your selves whether ye be in the Faith; prove
your own selves: Know ye not your own selves,
how that Jesus Christ is in you; except ye be
Reprobates? 2 Cor. xiii. 5." Here the direct
 Act of saving Faith is supposed, whereby
 the Man becomes a true Believer; and next,
 the reflex Act, by which he knows that he
 hath that Faith to which the Promise of Life
 is annexed. And then follows the Conclusion,
 his Assurance or Perswasion that he shall be
 saved. And *Maresius* adds, *Nevertheless we*
do not hold that a Believer is always assured of
his Salvation. And *Loc. 10. § 33.* To the com-
 mon Objection of Remonstrants, he answers,
 " That neither all and every one are bound
 E " to

" to believe that Christ died for them, seeing
 " the Gospel is not preached to all and every
 " one : Nor ought all and every one who
 " hear it, to believe this absolutely, but con-
 " ditionally, if they repent, and be, in Ear-
 " nest, converted unto God.

Other Instances might be given, but let
 these suffice to support my Advice, that ye
 take Care to understand well the true Mean-
 ing of our *Reformers*, and *reformed Divines*
 before ye give them out to be of the same
 Sentiments with the Author of the *Marrow*
 concerning the Nature and Essence of saving
 Faith.

III. I would advise you, to examine well
 the Matters of Fact ye see meet to advance
 and be fully satisfied of the Truth of them
 before ye exhibite them to a Venerable As-
 sembly, with the Solemnity of a Sign-Ma-
 nual. In Vindication of the Passages of the
Marrow, concerning the Nature of Faith, ye
 affirm, that the same Manner of Expression
 stands in the publick Standards of Doctrine
 in this Church, before the Year 1647; and
 particularly in our *Confession* 1560. And in the
Helvetian Confession approved by this Church
 I have read over that *Confession* 1560, but
 do not find the same Manner of Expression
 as in the *Marrow*; it doth not make saving
 Faith to consist in a Man's Perswasion, that
 Christ died for him, and that he shall be sa-
 ved.

ved: Nor have I observed any Expressions in it, that can import this. In *Art. 3.* it is said of the Holy Ghost, that he works, in the Hearts of the Elect of God, *an assured Faith in the Promise of God, revealed to us in his Word*; by which Faith, we apprehend Christ Jesus with the Graces and Benefits promised in him. And *Art. 4.* It is said of the Promise of the Messiah, that it was embraced with Joy, and most constantly received by all the Faithful. And *Art. 8.* Grace is said to be given unto us, to acknowledge and embrace him for our only Mediator. And *Art. 12.* This Faith (concerning Christ, his Person, Offices and Estates) and the Assurance of the same, proceeds not from Flesh and Blood. — For of Nature we cannot assent to the Will of God when it is revealed, except the Spirit of the Lord Jesus quicken. And *Art. 16.* It becometh us to apprehend Jesus Christ with his Justice and Satisfaction, who is the End and Accomplishment of the Law, by whom we are set at this Liberty, that the Curse and Malediction of God fall not upon us. Here the Object of Faith, is held forth to be Christ and his Graces, and Benefits, his Justice (or Righteousness) and Satisfaction, and the Promise of God revealed in his Word. But our Reformers do not teach in this Confession, that a Man's particular Interest in Christ, that he died for him, and shall give him Grace and Life, are revealed in the

Word, and proposed unto every Hearer of the Gospel to be believed, by the direct Act of Faith. Nor do they (as doth the *Marrow*) make the Faith commanded in the Gospel, to be a Man's perswading himself of these Things: But his *apprehending, receiving, acknowledging and embracing of Christ, and his Righteousness and Benefits*; by which Words, they hold forth the direct and appropriating Act of Faith: And do not our *Westminster Divines* agree in the same Manner of Expression, when they make the principal Acts of saving Faith to be a Sinner's *accepting, receiving, and applying Christ and his Righteousness*? As therefore, there is no Ground for any to insinuate, that the Doctrine of this Church concerning saving Faith, is altered from what it was before the Year 1647, so neither do I see what Ground ye have from this our *Reformers Confession*, to say (*Represent. p. 12.*) that *the Manner of speaking on that Head is much altered, from what sometimes was in Use*: If any shall say that this *Confession* doth mention Assurance Art. 12. *This Faith and the Assurance of the same*; and therefore it uses the same Manner of Expression, as in the *Marrow*. This Objection is so ridiculous, that I might be justly censured for unmannerly reproaching your Understanding, did I but insinuate it to be yours, or to be the Reason of your adducing this *Confession*, to vouch your

your Assertion. For in the Stile of it, the Word *Assurance* signifies the Ground or Warrant, upon which any Thing is received as Truth or Duty : So *Art. 15.* Good Works enjoined by the Law, to be performed to God and our Neighbours, are said to have the revealed Will of God for their *Assurance* ; and they are said to be evil Works in the Worship of God, which have no other *Assurance* ; but the Invention of Man. But let *Assurance* in *Art. 12.* be taken in the Sense of the Objection ; all that is there said of it is, *This Faith, and the Assurance of the same, proceeds not from Flesh and Blood, but from the Inspiration of the Spirit of God :* Which imports no more than what is asserted in our present Confession.

I have considered also the *Helvetian Confession*, and in it I find as little to your Purpose, as in the former ; as is evident from the Passages, where it treats of Faith, *Chap. 15. Ergo quia fides Christum, Justitiam nostram recipit, &c.* that is, " Wherefore seeing Faith
" *receiveth* Christ our Righteousness, and at-
" tributes All to the Grace of God in Christ ;
" therefore Justification is ascribed unto
" Faith.—— And, That by Faith we
" *receive* Christ, our Lord shews, *John vi.*
" 27, 47, 58.—— We here speak of a li-
" ving Faith, which is so called, because it
" *comprehends* Christ who is our Life. And
" *Chap. 16.* Concerning Faith and good
" Works,

" Works, *Fides enim Christiana, &c.* that is,
 " For Christian Faith is not an Opinion, or
 " humane Perswasion, but a most *firm Trust*,
 " and evident and constant *Assent* of the Mind,
 " and lastly a most certain *Comprehension* of
 " the Truth of God proposed in the Scrip-
 " tures, and Apostolick Creed, and so of
 " God himself the chief Good, and mainly
 " of the Divine Promise, and of Christ, who
 " is the Top of all the Promises. " Here
 the Object of Faith is restricted to what is
 proposed in the Scripture to be believed, and
 especially to the Divine Promise, and to
 Christ: And the direct Acts of it, are a *firm*
Trust, a *stable Assent* of the Mind, and a cer-
 tain *Comprehension*, which is the same with
 what it calls the *Receiving* of Christ. So
 that there is here no Difference either as
 to Matter or Manner of Expression,
 from what is taught in our present *Confession*
 and *Catechisms*. And our Assemblies 1647,
 and 1648. might very well say of them, as
 to this Point, *That they were in nothing con-*
trary to the received Doctrine of this Church.
 And seeing these ancient *Confessions* of this
 Church do not describe Faith by that *Assu-*
rance which ye plead for, in Defence of the
Marrow, ye had no Ground to say, *Represent.*
Pag. 12. That our *Assemblies* 1647, and 1648.
 did think, that it was implied in that *Recei-*
ving and *Resting* in Christ for Salvation, by
 which

which our *Westminster Confession* and *Catechisms* do describe saving Faith.

4. I presume to offer this Advice, That when ye search into the Sentiments of Divines, about any Head or Question, ye would have a special Regard for such of them, who treat on that Head of Purpose, or who state the Question distinctly, or who bring Scripture-proofs for what they assert: Ye advance, That our *first Reformers*, and the *Body of Reformed Divines* since, are on your side of the Question. Pray give an Instance of any one of them all, who brings one Scripture Testimony to prove, That the Object of the direct Act of Faith, or, what is proposed in the Gospel to every Hearer to be by him believed, is, Christ died for him in particular, for every single Hearer, for *James, Thomas, John*; and that his Sins are pardoned, and that he shall be saved. And to prove, that it is the Duty of every Hearer, in Obedience to the Gospel Command, to be verily perswaded of this as a revealed Truth, That Christ died for him in particular, and that he shall be saved. Yea, seeing this is not revealed in the Scripture concerning every one, it is impossible, that any Scripture-Testimony can be brought to prove it to be the Object of the direct Act of Faith. Yet it is most certain, that what every one is bound to believe by Divine Faith, must be revealed and proposed to him in the Word of God:

Ye would therefore consider, what Weight is to be laid on the Expressions and Opinions of Divines in this Matter, who either do not of purpose treat of this particular Point, or who do not state the Question distinctly between the direct and reflex Acts of saving Faith, or who do not bring one Scripture Testimony to prove the Opinion they embrace; to wit, That this *Assurance* is of the *Essence* of saving Faith, and that none can be a true Believer who hath not attained unto it: For that this *Assurance* is attainable, that a true Believer, without special and immediate Revelation, may be perswaded that he shall be saved by Christ, is not the Question among Orthodox Divines. Nor do these that are on the other side of the Question deny, that it ariseth from the Reflex Act of Faith, tho' they do not place it in the direct Act. Nor do they refuse that it belongeth to saving Faith as a Consequent, tho' they hold, that it doth not so belong to the *Essence* of it, but that one may be a true Believer, who hath not yet attained unto this *Assurance*.

When ye assert, That our *Reformers*, and the *Body of Reformed Divines* since, have taught, That the Nature and Essence of Justifying Faith consists in a Man's Perswasion that Christ died for him, and that he shall be saved, and that their Teaching so is notorious; ye should beware of imposing upon your

our selves and others, who may take this for certain upon your Word. I could adduce a great *Body of Reformed Divines* who are on the other side of the Question. I shall at present name you a Dozen, and some of them have treated this Matter on purpose, have considered distinctly the several Acts of Faith, and have brought Scripture Arguments to prove, That a Man's Perswasion of his own Salvation belongs to the Perfection, but not to the Essence of Justifying Faith; see at your Leisure, *Gomarus* his *Appendix in Epist. ad Heb.* Ames his *Medul. Theolog. Lib. 1. cap. 3. and cap. 27.* Hoornbeeck, *Vet. & Nov. lib. 3. cap. 12.* Turretin, *Theolog. Elenct. Loc. 14. Q. 14.* Witsius, *Oeconom. Tæd. lib. 3. cap. 5, & 7.* Leidecker, *Idea Theol. Reform. lib. 5. cap. 4. and Sinops. Theolog. lib. 5. cap. 4.* Mastricht, *Theol.—Theor. præct. lib. 2. cap. 1. and lib. 6. cap. 6.* Usher, *Body of Divinity, P. 161.* Owen, *on Justification, cap. 1. P. 111. and cap. 2. P. 138, 139. and on Redemption, lib. 4. cap. 7. and on the Spirit, P. 524.* Rutherford, *on the Covenant of Grace, P. 209.* Christ dying, *P. 450, 452. and Survey of Antinomianism, P. 143.* Durham, *on the Revelation, P. 263. and Guthry, Saving Interest, cap. 3, 7.*

And if ye would have more, ye may consult *Le Blanc, Theses Theolog. de Fidei justificantis Natura & Essentia*; who handles at large the Sentiments of Reformers and Reformed Divines on this Head; and where ye shall

shall find another Dozen of them cited to the same Purpose, viz. *P—— Martyr, Musculus, Zanchius, Perkins*, and by him quoted, *Bradford and Knox*; also *Davenant, Wittichius, Widmarinus, Walans, Mestrezatius*, and *P. Molinaus F.* And to these he adds the Divines of *Great Britain* Members of the Synod of *Dort*, and the whole Divines of the *Westminster Assembly*, in their *Confession of Faith*. Wherefore, (allow me to say it) ye should have examined more accurately the Writings of *Reformers and Reformed Divines*, before ye claimed them wholly to be on your side.

I hope it shall not be found foreign to the Matter in hand, if I shall observe to you the Occasion, which obliged *M. Le Blanc* unto this exact Scrutiny into the Sentiments of the *Reformed* in this Point. He had published *Theses* before concerning the Assurance which one may, and ought to have of his Justification before God. In these *Theses* he had maintained as the Doctrine of the *Reformed*, That Believers not only may attain unto an Assurance of their being justified, and that they shall be saved; but also, that it is their Duty, with all Earnestness, to endeavour and seek after it: But withal, that it is not the proper and formal Act of saving and justifying Faith; That it doth suppose true Faith to be pre-existent in the Soul, from which it ariseth as a Fruit, and so belongeth to the Perfection of Faith, but not to the

Essence

sence of it, or that Act of it whereby they
 are justified. Thereupon, he says, he was
 attacked by a Learned Man, who wrote a
 book against the *Reformed*, as Subverters of
 Christian Morals. He doth not mention his
 Name, but I suppose he means M. *Arnauld*.
 This Popish Doctor chargeth him with de-
 serting and dissembling the Doctrine of the
Reformed, who, as he pretends, do teach, by
 common Consent as their received Doctrine,
 That this Assurance is the proper and formal
 Act of justifying Faith, and that it belongs
 to its Essence, that a Man cannot be a
 true Believer who wants it: And makes an
 Handle of this alledged Doctrine about As-
 surance, to expose the *Reformed*. *Le Blanc*
 (in his *Theses, De Fidei justificantis Natura*
& Essentia) on the other Hand, for his own
 Vindication, adduceth many Testimonies
 and Passages of *Reformed* Divines, and espe-
 cially such who had treated this Matter of
 Purpose, to shew that this was not their
 common Doctrine, but that they were unjust-
 ly and calumniously charged with it by the
Romish Doctors; and that therefore he had
 not deserted the *Reformed* Doctrine, in main-
 taining, that this Assurance was not of the
 Essence of Justifying Faith.

A very little Reflexion will discover to you,
 how far your Conduct doth agree with that
 of the Popish Doctor. M. *Arnauld* chargeth
 this Doctrine about Assurance upon the *Re-*
formed

formed in common; ye own the Charge to be true, *Le Blanc* denies the Charge, and proves it to be false, from Passages adduced from the Writings of a Multitude of *Reformed Divines*. But ye say, *It is notour, that our Reformers, and the Body of reformed Divines have taught so.* *Le Blanc* pleads, That tho' it might have been taught by a few, yet when the Popish Doctors impute this to the Body of *Reformed Divines* in common, they are guilty of Slander. Again, *Arnauld* accuseth *Le Blanc* of deserting the common and received Doctrine of the *Reformed*, because he maintained, That this Assurance is not of the Essence of Justifying Faith,: And ye plainly charge the *General Assembly* on the same Account, with deserting and condemning the Doctrine of the *Reformed*; in that ye say, that they have excluded from the Nature of Faith its appropriating Act; and that they have condemned these Passages of the *Marrow*, which are the same with what our *Reformers* and the Body of *Reformed Divines* have taught: *Le Blanc* vindicates himself and consequently our Assembly, by many Testimonies. The Difference in the Case is, that *Le Blanc* a *Reformed Divine* Professor in *Sedan* is reproached with deserting the Doctrine of the *Reformed*, by a Popish Doctor a declared Enemy of the *Reformed*, But in your Representation, the *General Assembly* of the Church of Scotland is charged with the same Reproach

to be reproach, by twelve Ministers of her own Com-
munion. *This is a Lamentation and shall be for
Lamentation.* And upon the whole, R.
Gentlemen, I advise you, calmly to revolve
in your own Minds, whether the General
Assembly or ye, have given to *Papists*, the
Handle to reproach our blessed *Reforma-
tion?*

Ye seem to have been at a deal of Pains
to reconcile our *Westminster Confession* and *Ca-
techisms*, with the Reformed Doctrine former-
ly received in this Church: And ye would
have us believe, that our *Assemblies* 1647, and
1648, thought, *That receiving and resting on
Christ for Salvation*, (which is in the *Westmin-
ster Definition of Faith*) *did imply that Assu-
rance*, whereby they ordinarily described Faith
before that Time, Represent. P. 12.—— Here
ye suppose, That in the received Doctrine of
this Church before 1647, saving Faith was
defined by Assurance. But this ye have not
made good from any publick approved Stan-
dards of Doctrine of this Church: (For pri-
vate Writings are not so much to be regarded)
And I think I have evinced the contrary from
our *Confession* 1560, where justifying Faith is
described, *by apprehending, embracing, receiving
Christ and his Justice and Satisfaction*, and not
by Assurance. How then could our *Assemblies*
1647, and 1648, think, That that Assurance
was implied in *Receiving and Resting on Christ?*

Ye

Ye go on to tell us what were our Assembly's Thoughts of that *Assurance*, (whence ye have learned them I know not) *That thereby they understood the fiducial Act, or appropriating Perswasion of Faith.* I wish ye had here given a plain Account of your own Thoughts of these: For a sound Explication of these Terms might open a Door unto an easier Accommodation betwixt the Assembly and you, in this Point of Doctrine. Please then to declare what ye mean by this *Fiducial Act*; Is it in the Soul before a Man know that he hath true Faith? Or doth it follow after that Knowledge? Is it an Act of the Understanding, or of the Will? For ye seem to place it in the Understanding, when ye explain it by an *appropriating Perswasion of Faith*; and if it be a *Perswasion*, what is its Object? What is it that a Man is thereby perswaded of? And seeing ye call this *Perswasion* the appropriating Act of Faith, whether is it the Assent of the Mind, and Perswasion of the Truth revealed concerning Christ and Salvation? Or Is it the Consent of the Heart unto Christ and the Way of Salvation through him proposed in the Gospel, which appropriates, or gives the Sinner an Interest in Christ?

Further, ye add, " That by that Assurance they understood the *fiducial Act*, or *appropriating Perswasion of Faith*, and not that Assurance treated of in the *Westmin-*

" *ster*

ster Confession, which is a complex one, full
 and clear, containing not only the Assu-
 rance included in the direct Act of Faith,
 but also, that which ariseth from spiritual
 Sensation and rational Argumentation ; for
 which see *Confession*, Chap. 18. Sect. 2. and
 3. where it is said, &c. " In this Passage
 one might be apt to think, that ye rank up
 Threefold Assurance, as distinct one from
 another. For First, Ye mention that Assu-
 rance which ye call the Fiducial Act, or ap-
 propriating Perswasion of Faith. Of this ye
 say, that it is not that Assurance treated of
 in the *Westminster Confession*. Again, ye say,
 That Assurance in the *Westminster Confession*
 contains yet two Assurances, that which is in-
 cluded in the direct Act of Faith, which
 makes a second Assurance; and that which a-
 riseth from spiritual Sensation in the reflex
 Act of Faith, and this makes a third Assu-
 rance. But I presume, ye design only two di-
 stinct Assurances, and that the Assurance
 which ye call the *Fiducial Act*, or appropriat-
 ing Perswasion of Faith, is the same with what
 ye call Assurance in the direct Act of Faith :
 Seeing, as I apprehend, ye will grant that
 both of them are the direct and appropriat-
 ing Act, and therefore Essential to saving
 Faith. But when ye say, That the Assurance
 treated of in the *Westminster Confession*, con-
 tains the Assurance that is in the direct Act
 of

of Faith, as well as that which arises from spiritual Sensation, I own I do not comprehend your Meaning. For as to the Assurance treated of in the *Westminster Confession*, Chap. 18. and in *Larg. Cat. Q. 80, 81.* it is expressly declared, *That it is not of the Essence of saving Faith, but that a true Believer may wait long before he be Partaker of it.* And if this Assurance contain both that which is in the direct and that which is in the reflex Act of Faith, then neither of them can be *Essential* to saving Faith. But whatever Assurance in the direct Act be, and especially if it be the appropriating Act, I cannot allow my self to think, that ye ever design'd to exclude it from the *Nature and Essence* of saving Faith; else ye your selves should be guilty of what ye unwarrantably charge upon the General Assembly, *Represent. P. 11.* I therefore conjecture, there is some undesigned Blunder in this Part of your *Representation*, which none of you has duly adverted unto.

In the Conclusion of this *Head, Represent. P. 13.* ye give it as your Opinion, " That the late Assembly had done more acceptable Service to God, had they discovered the real Agreement between the more ancient and modern Way of describing Faith, than to condemn the former as *Erroneous*."

Wherefore, you'll allow me to think and say, that the Assembly had very good Ground to mark this Notion of Faith as erroneous. And I am confirmed in my Thoughts of the Equity and Orthodoxy of the Assembly's Judgment, by the Reasons which some Reformed Divines advance against this Error. I shall mention some of them. They hold,

that justifying Faith, whereby a Man answers the Gospel Call, and becomes a true Believer, doth not (as the *Marrow* teacheth) consist in the Man's Perswasion that Christ is his, that he shall be saved, that whatever Christ did for the Redemption of Mankind, he did it for him, that Christ died for him, and that God, for Christ's Sake, hath pardoned all his Sins: And that because,

1. The Gospel doth not reveal and say to every one in particular, Christ is dead for you, your Sins are pardoned, you shall have Life and Salvation. And therefore the Faith required in the Gospel, doth not consist in a Man's being perswaded of these Things. For what God doth not speak, the Man hath no Warrant directly to believe.

2. Because the Faith required of all the Hearers of the Gospel, is no where in Scripture explained, by a Man's being perswaded that Christ is his, &c. And therefore, this Perswasion is not the same with the Believing required. Believing on Christ, is sometimes explained by *receiving him*, Joh. i. 12. and by *coming unto him*, Joh. vi. 36. But it is no where explained, as the *Marrow* doth that Gospel Call, *Acts* xvi. 31. *Believe on the Lord Jesus Christ*; that is, Be verily perswaded in your Heart, that Jesus Christ is yours, that you shall have Life and Salvation by him, &c.

This

This Paraphrase of that Text is not warranted by the Word of God.

3. Because Remission of Sins, Adoption and Salvation are promised to them, who believe on Christ according to the Gospel Call; But these Promises are no where in Scripture annexed to this Perswasion: And therefore it is not that Believing, whereby a Person answers the Gospel Call, and is interested in the Promises.

4. Where this Perswasion is true and gracious, it supposeth true Faith to be pre-existent, and flows from a spiritual Sense of it, in the Soul: And so it is a consequent Fruit, but not of the Essence of that Faith, which constitutes a true Believer.

5. If this Perswasion be not allowed to be a consequent Fruit of saving Faith; and if Ministers of the Gospel shall call all their Hearers directly and immediately to believe this of themselves, they may make Plenty of self-deceiving Hypocrites. And that the Unregenerate and Reprobate may have a strong, but delusive and presumptuous Perswasion of their being in a safe and happy State and Condition, will be readily granted; and may be evinced from the following Testimonies of Scripture, *Prov. xxx. 12. Matth. vii. 21, 22. Gal. vi. 3. 1 Thess. v. 3. Jam. i. 22. and ii. 14, 15, 20.* And I think it very probable, that somewhat of this Leaven had crept

into the Church of *Laodicea*: For this Perswasion is exprest, *Rev. iii. 16.* in her saying, *I am rich, and increased with Goods, and have Need of Nothing.* But the faithful and true Witness testifies, that *she was wretched and miserable, and poor, and blind, and naked; and yet knew it not.* Now, if such a Perswasion may be in unrenewed, yea, and reprobate Hypocrites, surely it cannot be of the Essence of justifying and saving Faith.

6. Because of the dangerous and dismal Tendency of this Doctrine. For, (1.) It is dangerous to the Souls of People; for when they are taught, that there is no more for them to do, but only to be perswaded, that Jesus Christ is theirs, that they shall have Life and Salvation by him, that he is dead for them, and that their Sins are pardoned for his Sake; and that this Perswasion is that Faith which they are called unto in the Gospel: And when People receive this Doctrine, and take up this Perswasion about themselves, without any real gracious Change in their Hearts, they are led into Presumption and Delusion, to think themselves to be Something, when they are Nothing, and to speak Peace and Safety to themselves, when God speaks no Peace unto them. (2.) It is dangerous, as it tends to harden People in Sin, and render them careless about Repentance, and the Study of Holiness. For seeing such

a Perswasion may be in a Soul destitute of a Principle of spiritual Life, what other Influence can it have upon a Sinner spiritually dead? Such an one will, from this Perswasion, be easily further perswaded, that he needs not repent and forsake his Sins, in order to the Pardon of them. And seeing he thinks he is sure of his Salvation, and has that Faith that gives him all Things at once, that are needful to his Salvation; and that he stands in Need of Nothing, he'll readily conclude, that he needs not follow Holiness, nor do good Works in Obedience to the Law of God. The Apostle *James* points at such, who vainly vaunted, that they had Faith without Works: But he tells them, that their Faith could not save them, but was dead, *Jam. ii. 14, 17, 18.* And such will be prone to abuse the Doctrine of free Grace, and from this Perswasion to conclude, that being already justified and saved, *God will not love them a whit the less, tho' they commit never so many or great Sins.* The Apostle insinuates, *Rom. vi. 1.* That some made the Inference, that they might continue in Sin, that Grace might abound. But the Apostle rejects this with Detestation. And *1 Joh. ii, 4.* *He that saith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.*

Now, after all that hath been said, *R. Gentlemen*, I hope ye may come to an Agreement with the Venerable Assembly on this Head, about the Nature of Faith; if ye shall adhere to our Confession and Catechisms, and shall explain the direct and reflex Acts of Faith, agreeably unto their genuine Meaning. And,

1. Ye will own, That among the direct Acts of Faith, there is, besides Knowledge, an *Assent* of the Mind, whereby a Christian believeth to be true whatsoever is revealed in the Word, for the Authority of God himself speaking therein, *Confess. Chap. 14. § 2.* And more particularly assenteth to the Truth of the Promise of the Gospel, *Larg. Cat. Q. 72.* And it will be granted to you, that in this *Assent* there is an *Assurance*, or firm Persuasion of the Truth of the Gospel, concerning Christ the Saviour, and the Way of Salvation through his Mediation.

2. That there is the Heart's *Approbation* of, and *Consent* unto Christ, and the Way of Salvation through him. This is that *Accepting* and *Receiving* of Christ, which our Confession ranks among the principal Acts of saving Faith, *Confess. Chap. 14. § 2.* And is also called an *Embracing*, *Chap. 10. § 2.* and *Short. Catech. Q. 31.* This Act supposes the Gospel Call and Offer, and flows from the renewed Will; and hereby Sinners answer the Gospel Call,

Call, and embrace the Offer. *Larg. Catech. Q. 67.* — *Renewing, and powerfully determining their wills, so as they are hereby made willing and able freely to answer his Call, and to accept and embrace the Grace offered and conveyed therein.* Hereby the Sinner gets Interest in Christ as his; and therefore, ye'll allow this to be the *appropriating Act* of Faith; which is the same with applying *Larg. Catech. Q. 73. Faith justifies a Sinner, — only as it is an Instrument, by which he receiveth and applieth Christ and his Righteousness.* For hereby, as the Sinner betakes and applies himself to Christ, so he receives and applies Christ to himself, for his Relief: And hereunto ye may also ascribe an *Assurance*, if thereby ye understand the Heart's Stability and Steadiness in this its Consent.

3. Ye will own that *Trust* in Christ is another direct Act of Faith. This our Confession and Catechisms call a *resting* upon Christ, and reckon it one of the principal Acts of saving Faith. It is inseparable from the former: For the Sinner, who through Grace has been made willing and able to give his Heart's Consent unto Christ, and the Way of Salvation proposed and offered in the Gospel, will also rest upon Christ for his Salvation. And I think, ye'll allow this to be the *Fiducial Act* of Faith: For it imports the Soul's trusting in, lippening to, and relying

upon Christ for Salvation. And unto this Act, ye may likewise ascribe an *Assurance*; if thereby ye understand the Soul's Firmness and Stedfastness in its Trusting in Christ. But when an *Assurance* is granted to be in this *Fiducial* Act, ye must not think, that it is an Act of the Understanding, whereby a Man is verily perswaded, that Christ died for him in particular, that he is in the Estate of Grace, and that he shall be saved. For this *Trust* is an Act of the Will, as it is described in our *Confes. Chap. 14. §. 2.* — *Resting upon Christ alone for Justification, Sanctification, and Eternal Life, by Virtue of the Covenant of Grace.* And *Larg. Catech. Q. 72.* By justifying Faith, a Sinner resteth upon Christ and his Righteousness, for Pardon of Sin, and for the accepting and accounting of his Person righteous in the Sight of God for Salvation. Here Christ is the Object of this *Fiducial* Act, and the End which the Soul aims at therein, is for Pardon, for Acceptance, and for Salvation from and through him. Trusting in Christ for Salvation, and a Perswasion that I shall be saved are different Acts. The former is a direct Act of Faith, the latter ariseth from the reflex Act, as will further appear, when we come to speak of it.

If ye shall agree with the Assembly in these direct Acts of Faith, I hope ye shall not differ from the Doctrine of our Confession and Catechisms,

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chisms, with respect unto the *reflex* Act, and what ariseth therefrom. And,

1. Ye grant that there is a *Spiritual Sensation*. Hereby a Believer reviewing what hath passed in his own Soul; may, by the Assistance of the Spirit shining on his Graces, come to know that he hath that true Faith required of him in the Gospel. This is that reflex Act of Faith, by which a Believer discovers the inward *Evidences of those Graces, unto which the Promises are made, Confess. Chap. 18. §. 2. and Larg. Cat. Q. 80.* The Spirit is said to enable true Believers to discern in themselves those Graces, to which the Promises of Life are made.

2. Hence by the Assistance of the Spirit, they are enabled to infer and conclude, that the good Things promised unto Believers, do belong unto them; that Christ is theirs; that they are God's Children, and that they shall be saved: And unto this Conclusion, the Spirit of Adoption gives his concurring Testimony, witnessing with our Spirits, that we are the Children of God. This our Confession calleth certain and *infallible Assurance, Chap. 18. §. 1, 2, and Larg. Cat. Q. 80.* By the Spirit bearing Witness with their Spirits, that they are the Children of God, Believers may be infallibly assured, that they are in the Estate of Grace, and shall persevere therein unto Salvation: But this Assurance is not of the Essence

fence of Faith, nor always inseparable from it, *Conf. Chap. 18. §. 3. Larg. Cat. Q. 81.* Such a Perswasion of a Man's Salvation cannot but affect and influence his Will and Affections. Hence,

3. There is another, and a further *Fiducial Act*, founded upon this *Assurance*. Hereby the true Believer, knowing that he is in a justified Estate, and that he shall certainly be saved, doth *trust* in, and *rest* upon the Mercy, Love, Grace, Faithfulness, Wisdom, Power and Might of his All-sufficient Saviour, whereby he shall be defended against Enemies, supported under Difficulties, and safely kept unto the Possession of that Salvation, whereunto he knows he hath a Right in Christ: But seeing this *fiducial Act* doth arise from the former *Assurance*, ye will acknowledge, that it doth not belong to the *Essence* of that Faith, whereby a Sinner is justified before God.

Now, if ye shall agree with the Assembly in these Positions about the *direct* and *reflex* Acts, which are so plainly set forth in our Confession and Catechisms; I hope there shall remain no more Debate about the Nature of Faith.

SECTION

SECTION VI.

Of universal Atonement and Pardon, and the Grant thereof.

IN your *Fifth* Head ye say, *Represent. pag. 13.* "That the following Passage is condemned, viz. *The Father hath made a Deed of Gift and Grant unto all Mankind, that whosoever of them shall believe in his Son, shall not perish;* is surprizing to us, &c. And then ye go on to pass your Censures upon this second Article of the Assembly's Act; which I shall afterward consider.

I find ye were not yet recovered out of your Surprize, when ye came to this Head, else ye had not let this Paragraph pass your Hands in such a Dress, as if it had never been to be enquired into, or compared with the Article of the Act, which could not readily be expected of a Paper given in with such Solemnity to a General Assembly. And if ye shall take an unbyass'd Review of this Article, ye may see how groundless your Surprize was. I shall therefore recite it, as it stands in the Act.

of

Of universal Atonement and Pardon.

Page [of Marrow] 108. " Christ hath ta-
 " ken upon him the Sins of all Men. *P. 119.*
 " The Father hath made a Deed of Gift and
 " Grant unto all Mankind, that whosoever
 " of them all shall believe in his Son, shall
 " not perish, &c. [here the Assembly adds
 for Explication] " *i. e.* Whosoever believes,
 " or is perswaded that Christ is his; for this
 " must be the Sense, according to the former
 " Passages. [The Assembly goes on in quot-
 ing what remains of this Passage.] " Hence
 " it was, that Christ said to his Disciples, *Go*
 " *and preach the Gospel to every Creature under*
 " *Heaven*; that is, Go and tell every Man
 " without Exception, That here is Good-
 " News for him; Christ is dead for him.—
 " Even so our good King, the Lord of Hea-
 " ven and Earth, hath, for the Obedience
 " and Desert of our good Brother Jesus Christ,
 " pardoned all our Sins. To the same Pur-
 " pose, *Pag. 127. and 128.* Here (says the
 " Assembly) is asserted an universal Redem-
 " ption as to Purchase, contrary to *John x.*
 " *15, 27, 28, 29. and xv. 13, 17. Titus ii.*
 " *14. Conf. Chap. 3. § 6. Chap. 8. § 8. Larg.*
 " *Cat. Q. 59.* "

Here

Here the Assembly declares the Doctrine of an universal Atonement and Pardon, or of universal Redemption, as to Purchase, to be erroneous. Now if ye adhere to our Confession and Catechisms, ye cannot justly blame them for this. Next, To shew, that the Marrow is chargeable with this erroneous Doctrine, they adduce two Passages, one from pag. 108. and the other from pag. 119. continued in pag. 120. And, as to this, ye do not deny, that this was truly the Opinion of the Marrow; nor do ye expressly say, that these adduced Passages do not prove the Charge; nor do ye attempt to put another Sense upon the Author's Words. It is true, in *Represent.* pag. 16. ye say, *That pag. 127. 128. upon the Head of universal Atonement, seem to contain nothing of what is charged upon them:* But this is a tacite Concession, that the Charge is made good by the other adduced Passages, which ye do not quarrel upon that Score, as not containing what is charged upon them. Wherefore (allow me to say it) I cannot justify your Treatment of this Article of the Assembly's Act. I know, Mens discerning Faculty may be sometimes lesed by the noxious Influence of imbib'd Prejudices and elevated Passions, which make Things appear to them otherwise than they really are, as all Things are said to appear yellow to a Man affected with the Jaundice, which is ascribed unto

unto the overflowing of the Gall. But culpable Infirmities cannot justify undecent Actions.

Well; what Error doth the Assembly here maintain? What Injury have they done to Truth? I could appeal to the Judgment of any indifferent Person, yea, even an Adversary; if there be any Thing in this Article, which a Minister of the Church of Scotland, who professeth to own her receiv'd Doctrine, can justly blame; but it seems ye were resolv'd to pick some Quarrel with it: And therefore, passing the first quoted Passage, ye cull out a Part of the second; ye omit the Words added by the Assembly, to clear the Author's Meaning, and ye leave out the following Part of the Passage, which makes plain the Sense of the former Part, as if it had not been adduced by the Assembly. Is this fair Dealing? But without such Treatment, there could be no Handle taken to reproach the Assembly.

But ye say, *The Assembly has condemned the Father's Deed of Gift, and Grant unto all Mankind.* But why might they not condemn this, when, in the Author's Sense, it imports an Error? And that it doth import an universal Atonement, will be evident to any who considers the Author's Text and Context. The Words, as they stand in the *Marrow*, pag. 119. are, "I beseech [you, consider that God the
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" Father, as he is in the Son Jesus Christ,
 " moved with nothing but with his free Love
 " to Mankind lost, hath made a Deed of
 " Gift and Grant unto them all, That, who-
 " soever of them all shall believe in this his
 " Son, *shall not perish, but have eternal Life.*
 The Assembly doth conceive, that there is
 here imported an universal Atonement and
 Pardon, or Redemption as to Purchase;
 and as to Application, that it is made effe-
 ctual only to such who believe, or are per-
 swaded that it doth belong to them. Here
 the Love of God is made universal unto all
 Mankind lost, in so far, as the Gift and Grant
 is extended to them all. Christ is gifted un-
 to them all, to die for them, and to make
 an Atonement for their Sins, and hereupon
 Pardon and eternal Life are granted to all;
 but these Benefits are applied only to them
 who perswade themselves that they do belong
 unto them. That this is the Sense of the
 Words and Meaning of the Author, the As-
 sembly shews, *First*, From his Notion of
 Faith, *Whosoever of them all shall believe*, that
 is, be perswaded that Christ is his: *For* (says the
 Assembly) *this must be the Sense, according to the*
former Passages. In the former Passages, he had
 been exhorting *Neophytus* to believe on the Lord
 Jesus Christ, and tells him what Believing is:
That is, (says he) *Be verily perswaded in your*
Heart, that Jesus Christ is yours, and that you
shall

shall have Life and Salvation by him ; that whatsoever Christ did for the Redemption of Mankind, he did it for you. Hereupon *Neophytus* enquires, *Hath such an one as I any Warrant to believe in Christ?* that is, to be perswaded that he is mine, &c. And indeed *Neophytus* had Reason to enquire for this Warrant; for it is not proposed in the Gospel to *Neophytus*, and every single Hearer, that Christ is his, and that he, *Neophytus*, and every other Hearer by Name shall be saved. And to be perswaded of this, without a Warrant from God, were but self-deceiving Presumption. What doth *Evangelista* answer to this? What Warrant doth he produce? Even God's universal Deed of Gift to Mankind lost, and Grant unto them all, that Christ is theirs, died for them, and made Atonement for their Sins. And if Christ hath not done this for all and every one of Mankind, and if God hath not revealed this in his Gospel, and yet, if every Hearer, by a direct and immediate Act of Faith, be obliged to believe this for himself; then every Hearer would be bound to believe what is not revealed to him, and every reprobate Hearer would be bound by the Command of God, to believe what is really false. This I take to be the Force of the Assembly's *first Reason*, from the Author's Notion of *Believing*, to shew, that his Word imports an universal Redemption; and therefore ye should
not

not have omitted it, in your representing this Article of the Assembly's A&C. 2dly, They shew the Author's Meaning, by adding his Words which follow in that same Passage, and which ye have also omitted, viz. "Hence it was, that Christ said to his Disciples, *Go, and preach the Gospel to every Creature under Heaven;* that is, Go and tell every Man, without Exception, that here is good News for him, Christ is dead for him. Now, if this be Gospel, to be believed by every Hearer, *that Christ is dead for him;* then there must be (in the Author's Opinion) an universal Redemption, whereupon the Deed of Gift and Grant unto them all is founded. The Assembly adds further of the Author's Words, viz. "Even so our good King, the Lord of Heaven and Earth, hath, for the Obedience and Desert of our good Brother Jesus Christ, pardoned all our Sins." Here is an universal Pardon asserted, which every Hearer of the Gospel is to perswade himself of, without doubting. And it necessarily supposes an universal Atonement made by Christ, unless ye suppose that Pardon is granted without that Atonement, which is made by the Blood of Christ. Now, seeing the Author's Words do so plainly import this Error, why should it be *surprising* to you, that the Assembly hath condemned this Passage?

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But

But ye say, "It is surprizing to us, when in
 " the condemned Passage it self, extracted
 " forth of the sacred Records, we read that
 " Deed of Gift and Grant, by which we
 " understand no more, but the Revelation of
 " the divine Will in the Word, affording a
 " Warrant to offer Christ to all, and a War-
 " rant unto all to receive him. But,

1. Ye may see from what hath been said, that it will be refused you, and ye shall never be able to make it good, that this Deed of Gift, as it stands in the Words of that Passage, and in the Sense and Meaning of the Author, is extracted forth of the sacred Records. There seems indeed to be in it an Allusion unto *John iii: 16. For God so loved the World, &c.* But that Text makes not to the Purpose, unless ye adopt the *Arminian* Gloss, to extract from it an universal Redemption, which ye have not yet plainly owned, nor can own, if ye honestly adhere to our Confession and Catechisms.

2. Ye tell the Assembly, what ye understand by this *Deed of Gift and Grant*, and your Sense of it may be found. Charity obliges to judge the best: But if so, then your Sense is not that of the Author, nor what is condemned by the Assembly. If indeed, by a *Warrant to offer Christ to all*, ye should understand that ye have Warrant to tell every one of your Hearers, without Exception, that
 Christ

Christ is dead for him, and hath made an Atonement for his Sins, and that Christ is his, and that he shall be saved; and if, by a *Warrant unto all to receive Christ*, ye should understand, that every one of your Hearers is authorized and commanded, by a direct Act of Faith, in Answer to the Gospel-Call, to believe, or be verily perswaded that Christ is his, and died for him, and shall save him. This Sense, I acknowledge, is condemned by the Assembly; but, I hope, ye will not give into it.

When therefore ye shall review this Article of the Assembly's Act, ye will own, that ye had no sufficient Ground to think (as *Represent. p. 14.*) that the Assembly's *Treatment of the said Passage doth incroach upon the Warrants aforesaid*, unless ye think, that the Offer and Call of the Gospel do necessarily suppose a further Extent of Christ's Death, than to the Elect only, or them that shall be saved. Ye'll likewise own your further Charge to be groundless, viz. That the Assembly hath also *incroached upon Sovereign Grace, which hath made this Grant, not to Devils, but unto Men, in Terms, than which none can be imagined more extensive.* An heavy Charge! Pray, wherein hath the Assembly made Incroachment upon Sovereign Grace? They do indeed account universal Atonement and Pardon to be an Error; but is it an Incroachment upon Sovereign

reign Grace, if Christ's redeeming Love and God's pardoning Mercy be not extended unto all Mankind, or to every Hearer of the Gospel? If this be a limiting of Sovereign Grace, they must be excused; for they verily believe that God himself doth declare, that this his Grace is not extended unto all. They think the Sovereignty of Grace lies not in the extending of it to all Mankind, but in God's choosing and pitching out whom he pleases, to make the Objects of his peculiar Favour, without respect to any Thing in them, to engage him thereto. *He hath Mercy on whom he will have Mercy*: As the Sovereignty of Grace appears in its being extended, not to Devils, but to Men; so God shews the same Sovereignty, in bestowing his Grace upon some of them, and not upon others. But what do ye mean by God's making *this Grant unto Men, in Terms, than which none can be imagined more extensive*? It may be expected, that ye will more fully explain your Mind, what this *Grant* is, and what are the *Terms* in which it is made. Do these *Terms* import, that God hath extended the unspeakable Gift of his own Son Jesus Christ, and all his rich Purchase, unto all and every one of Mankind lost? If not, then some, ye know, have imagined *Terms* more extensive. Again, ye will declare plainly, if ye hold this Gift and Grant of Sovereign Grace to be absolute, and

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expressed in the *Terms* of an absolute Promise; or conditional, and upon the *Terms* of Faith and Repentance? If absolute, and in *Terms* of an absolute Promise, whereby God hath engaged his Faithfulness to bestow his saving Gifts upon all the Hearers of the Gospel, to whom the Word of Salvation is sent; then, whence is it that all Men have not Faith, for it is the Gift of God? If this Gift and Grant be conditional, and upon the *Terms* of Faith and Repentance; then I readily grant you, that God, by this Deed of Gift, hath promised to bestow Pardon of Sins and eternal Salvation upon all them that repent and believe: But no Man ought to imagine *Terms* more extensive. And if ye shall imagine, that this Grant is made in more extensive *Terms*, and shall extend God's Deed of Gift, and Promise of Grace and Glory unto others, who do not repent and believe; ye should produce your Warrant for so doing. Finally, in a Word, ye will declare, if, by this Deed of Gift and Grant to all Mankind, ye understand God's Covenant of Grace, or any Thing else besides it?

Now, after all that hath been said, ye may come to an Agreement with the Assembly on this Head of Doctrine, if ye shall plainly own, according to our Confession and Catechisms, these Positions.

1. That the Lord Jesus Christ, by his perfect Obedience, and Sacrifice of himself, hath fully satisfied the Justice of his Father, and purchased not only Reconciliation, but an everlasting Inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him, *Conf. Chap. 8. § 5.* and that none other are redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect only, *Confess. Chap. 3. § 6.*

2. That in God's Deed of Gift and Grant made, not to Devils, but to Men, he freely offereth unto Sinners a Mediator, and Life and Salvation by him, requiring of them Faith in him, as the Condition to interest them in him, that they may be saved, *Confess. Chap. 7. § 3. Larg. Cat. Q. 32.*

3. That by no Deed of Gift, God hath bound himself to bestow the Grace of Faith upon all, but promiseth and giveth his holy Spirit to all his Elect, to make them willing and able to believe, *Conf. Chap. 7. § 3. and Larg. Cat. Q. 32.*

4. That Redemption, as to Purchase, is of no further Extent, than the effectual Application of it; but that to all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply and communicate the same, *Conf. Chap. 8. § 8.*

And

And if ye shall truly reject the Errors opposite unto, and inconsistent with these Positions, there shall be no Occasion of Division in Doctrine upon this Head.



SECTION VII.

Of the Motives of a Believer's Obedience, and of the concluding Charge against the Assembly's Fifth Act.

THese are the *Five Heads* of your Representation, wherein ye aver, that the General Assembly 1720, hath wronged Gospel-Truth, and that it has suffered by their *Fifth Act*, intituled, *Act concerning a Book, intituled the Marrow of Modern Divinity*. There follow in your Represent. p. 14, 15, 16, 17. other *Five Heads*, wherein ye undertake to represent the hard Treatment, which that condemned Book has met with, when under the Consideration of that Assembly, in several Instances. But these Instances being all about the Meaning of the *Marrow*, I have resolved not to enter upon that Dispute in this *Friendly Advice*: And therefore, I shall wave them. Not,

that I think ye have hit the genuine Sense of the Author more exactly than the Assembly ; but because I think Gospel Truth, and the received Doctrine of this Church, is a Matter of greater Concernment, than the Opinion of that Writer. And, if Harmony in Doctrine shall be sincerely maintained, according to our approved Standards ; I hope Disputes about the Meaning of that *Author*, which is of less Moment, may soon come to an Issue.

There is one Article in that *Act of Assembly*, wherein they blame the *Marrow* for not allowing, *Fear of Punishment*, and *Hope of Reward*, to be *Motives of a Believer's Obedience* ; which ye have not touched in your first *Five Heads*. It is true, ye do mention it in your second Class of *Heads*, among the Instances wherein ye conceive that Book has met with hard Treatment from the *Assembly* ; but in this Respect I pass it, without enquiring, if that Charge against the *Marrow*, be fairly deducible from the Passages cited in the *Act*. But, seeing ye have not ranked it among the Articles, wherein, as ye alledge, Gospel Truth hath suffered ; I may infer your Agreement with the Assembly in this Point, viz. *That Fear of Punishment, and Hope of Reward, are and ought to be Motives of a Believer's Obedience* : And that the excluding, and not allowing of these Motives

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is an Error. And, I expect ye will own, that I have not wronged you in this Inference: And will plainly declare your Agreement with the Assembly; and particularly, that, tho' Believers are not to do Good in Hope of obtaining Heaven, upon Account of their Works and Doing: Yet the Fear of Hell, and Hope of Heaven, from the Threatnings and Promises annexed to the Law, as a Rule of Righteousness, are allowed by God himself to be Motives of Believers Obedience: So that they ought to do Good, and refrain from Evil, because the Law, by Promises and Threatnings, encourageth to the one, and deterreth from the other. *Confes. Chap. 19.*
 § 6. Ye'll also own, that these Promises and Threatnings are not to be restricted to the Things of this Life, but reach likewise unto Eternal Rewards and Punishments; and therefore, a Believer's being moved in his Obedience, from, and his having a Regard unto Rewards promised, or Punishments threatned, do not make his Obedience mercenary or slavish.

Ye conclude this Part of your Representation, p. 18. with an *Encomium* on the *Marrow*, "That it is a Book remarkable for
 " setting the Difference between the Law
 " and the Gospel, the Covenant of Works
 " and the Covenant of Grace, in a clear
 " Light; and for directing to the true Way
 " of

“ of attaining Gospel-Holiness, by which
 “ it has recommended it self to the Consci-
 “ ences of many judicious Ministers and Chri-
 “ stians in this Church, holy and tender in
 “ their Walk.” Some may think, that ye
 might have purged that Book of the *Anti-
 nomianism* it is charged with, before ye
 had enlarged so much in its Commendation
 to a Venerable Assembly; and that they
 may be accounted as judicious and conscien-
 tious Ministers, and Christians too, who
 judge our Confession and Catechisms prefe-
 rable to it, even in these Points, wherein ye
 so highly recommend it.

In your *Representation*, p. 18, 19, 20, ye
 proceed to pass your Censure upon the *Eight
 Act* of the *Assembly* 1720. And to make
 Way for it, ye usher it in with a very grievous
 Charge against their above-mentioned *Fifth
 Act*: “ That thereby they have opened the
 “ Sluce unto the turning of Religion unto
 “ meer Morality; so that, if Remedy be not
 “ timely provided, this Matter must termi-
 “ nate in a confounding of the Law and the
 “ Gospel, notwithstanding of our *Confession
 “ of Faith* and *Catechisms*, witnessing against
 “ the same, which has been the Lot of other
 “ publick Standards of Doctrine, before this
 “ Time. And that ye are confirmed in these
 “ your Fears of the dismal Effects of that
 “ *Act*,

“ *Act*, from what ye find in the following
 “ *Eight Act* of the same *Assembly*.

Here is your concluding Charge against that *Fifth Act*, with a murdering Stab to the Reputation of that Venerable Court. Were this Charge true, what should People think of that *Assembly*? Have they indeed opened the Sluce, to the turning of our holy Christian Religion into meer Morality? Then, not only ought their *Act* to be repealed, but their Name should be made to sink and rot, and be declared for ever infamous. And ye have done your Endeavour to render them so, and to expose them to the Contempt and Reproach of the People; but every equitable Person will enquire into the Truth and Weight of the Grounds, before he go into a Charge, which puts such a Brand upon a Venerable Assembly. Your particular Grounds against each of the Articles of that *Act* have been severally considered, your Mistakes and false Inferences have been discovered, and upon an unbiassed Review, I hope, even your selves shall be convinced of the Groundlessness of this your Charge. When a Thing is set in a false Light, it may appear distorted, misshapen, and monstrous; But place it in a true Light, then it appears again in its comely Symmetry, and Native Beauty. View that *Fifth Act* in its self, without these blackening Strokes which ye have unduly put upon it,
 and

and ye will find, That in the *first Article*, the Assembly blames that Notion of saving Faith, by which presumptuous Sinners may deceive themselves with a Perswasion, That Christ is theirs, and that they shall be saved by him, when they have no real Interest in him: And by which they who fear the Lord and walk in Darkness, may be discouraged, and put to draw desperate Conclusions against themselves, that they have no true Faith, because they have not attained unto an Assurance of their Interest in Christ. That in the *second Article*, they condemn the Doctrine of an universal Atonement and Pardon; that Sinners may not be encouraged to go on in their Trespases, in Hopes of Impunity. That in the *Third*, they urge the Necessity of Holiness in them who would be saved; that People may not slacken their Diligence in the Study of it. That in the *Fourth*, they allow the Fear of Punishment, and Hope of Reward, to be Motives of a Believer's Obedience; that God's Threatnings against Sin may deter him from Evil, and his gracious Promises unto Godliness may encourage him unto that which is good. That in the *Fifth*, they maintain, that the moral Law is a standing and binding Rule unto the Believer; that in doing Good, and in refraining from Evil, he may have a Respect unto all God's Commandments. That in the *sixth Article*, they would

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would not have any who professeth the Faith of Christ, to feed himself with vain Notions, that he is not under God's Law, but altogether delivered from it; That he doth not commit Sin; That the Lord can see no sin in him; That the Lord is not angry with him for his sins, nor doth chastise him for the same; and, That he hath no Cause either to confess his sins, or to crave Pardon at the Hand of God for them, or to Fast, or Mourn, or humble himself before the Lord for them. Now, pray, where is the just Ground given in any of these, to charge the *Assembly* with *opening the Sluce unto the turning of our Religion into meer Morality*? And this is all the Doctrinal Part of the *Assembly's Act*, nor doth it contain any more, but their Censure of the *Marrow*, and their Orders to Ministers not to recommend that Book, but to warn People against the using of it. Had the *Assembly* said all these Things without meddling with the *Marrow*, some perhaps may doubt if ye would have had the Assurance to impeach them of turning the Remains of our Religion into meer Morality. But the *Assembly* not only past their Censure on that Book, but also in their Act made Mention of an *ample Recommendation*, prefixed to the Edition of it, in *Anno* 1718. This touched particularly one of your Number, and ye have been engaged to espouse his Quarrel. And tho' ye
will

will be ashamed to own, that this is the *Origo Mali*, and Ground of Provocation; yet I apprehend, ye shall not be able to help nor hinder People's thinking so, and that ye have rack'd your Wits to find other Pretexts to load the *Assembly*.

But I would have you, on the other Hand, impartially to consider, if there be not some Doctrine more justly chargeable with a Tendency to overturn that Religion left among us, and even Morality it self. If any should teach, That Christ hath made Atonement and purchased Pardon for All, and every one of Mankind; That a Sinner hath no more to do, but only to be perswaded that Christ died for him, and that he shall be saved, and then he shall be saved; That he needs not to repent of his Sins, in order to obtain the Pardon of them; That he needs not be holy, in order to obtain eternal Happiness; That he is not to be moved in his Obedience to God, by the Fear of Punishment, or Hope of Reward; That he is bound to obey no Law, that hath a Promise of Life, or Threatning of Death annexed to it; That he is not to regard God's Law, when it demands good Works to be done that he may obtain Salvation; and the like: What would ye think of them? And whether these Opinions, if put into Practice, would not open the Sluce unto all Immoralities, and overturn true Religi-

on and Gospel-holiness, I leave to your selves and to every unprejudiced Person to judge.

I wish, *R. Gentlemen*, ye had forbore to load your *Assembly* with such grievous and black Crimes, when ye very well know, they never intended such Prejudice to Religion; and might know, that they have, by that *Act*, given no just Ground to charge them therewith. Such Treatment of an *Assembly* is invidious and provoking; and when judicious People find your Accusations to be ill founded, they will reckon all but Slander and Calumny, and the Reproach will recoil upon your selves.



SECTION VIII.

Of the Charge against the Eighth Act, about the Doctrine of Justification, and of the Necessity of Holiness.

BUT I proceed to what ye advance against the *Eighth Act* of the same Assembly; and I shall consider both your Exceptions against it, and the Consequences ye draw from it. And that which ye quarrel in
that

that Act is, That the Assembly hath recommended to Ministers to preach the Doctrine of *Free Justification*, thro' our blessed Surety the Lord Jesus Christ, received by Faith alone; and of the *Necessity of an holy Life*, in order to the obtaining of everlasting Happiness. What Fault, pray, is there in this? When ye find none in the Matter, ye attack the *Form of Words*, which, ye say, is *stumbling to you*, because it is another than what is used in our *Confession of Faith and Catechisms on these Subjects*. I commend the Zeal ye here express for our *Confession and Catechisms*; but the Assembly has not neglected them in that Act: For they direct Ministers, in their Sermons, to insist upon the great and fundamental Truths, expressly according to our *Confession of Faith and Catechisms*, and then they enumerate some of these fundamental Truths to be particularly insisted upon. But they have not, in that Enumeration, kept the precise *Form of Words* used in our *Confession and Catechisms*, when they come to mention the Article of Justification. It is true, and neither have they, in mentioning the other Articles, kept by the precise *Form of Words*, wherein they are described in our *Confession and Catechisms*; But reckon them up thus: "Such as that of the Being and Providence of God, and the Divine Authority of the Holy Scriptures, the necessary Doctrine of the ever blessed Trinity in
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" the Unity of the God-Head: Particular-
 " ly of the Eternal Deity of our Lord and
 " Saviour Jesus Christ, and of the Satisfacti-
 " on to Divine Justice made by him, who is
 " our only Propitiation: Of Regeneration
 " by efficacious Grace. [And to these they
 " add,] " Of free Justification through our
 " blessed Surety the Lord Jesus Christ received
 " by Faith alone, and of the Necessity of an
 " holy Life, in order to the obtaining of e-
 " verlasting Happiness." Now, if ye quar-
 rel the *two latter* on this Account, why not al-
 so all the *former*, seeing they are not expres-
 sed in the *Form of Words* used in our *Confes-
 sion* and *Catechisms*? But can the Assembly
 be justly suspected of Heresie, or of favour-
 ing Heresies against any of these great Truths;
 when they would have them especially insist-
 ed upon by Ministers in their Sermons, and
 when they set forth our Confession and Ca-
 techisms as the approved Standard and Direc-
 tory in Doctrine with respect unto them all?
 But ye say, they have not added these Words,
*Only for the Righteousness of Christ imputed to
 us, but have winded up the great Doctrine of
 Justification in such Terms, as gives Shelter to
 the erroneous Doctrine of Justification, for some-
 thing wrought in or done by the Sinner as his
 Righteousness, or keeping the New and Gospel-
 Law.* Well, but do not our *Confession* and
Catechisms teach explicitly the Imputation of

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Christ's Righteousness, excluding every Thing wrought in, or done by the Sinner as his Righteousness? And does not the Assembly direct Ministers to preach the great Doctrine of Justification expressly, according to our Confession and Catechisms? Moreover, if ye shall again view the Assembly's Words, and consider them not overly, but in their proper Import, ye may find, That they are not such Terms as give Shelter to the erroneous Doctrine of Justification, for some Thing wrought in, or done by the Sinner as his Righteousness; but do necessarily imply the Imputation of Christ's Righteousness. For (1.) They call it *Free Justification*, which implies, That it is an Act of Free Grace, and that God doth not justify upon Account of any Deservings of the Sinner; for if it were of *Works*, then it is no more Grace. (2.) They say, it is *through our blessed Surety the Lord Jesus Christ*, which expresseth the meritorious Cause of Justification. And if it be through Christ as a *Surety*, then it is on account of his Righteousness imputed; for Christ's being a *Surety*, imports his answering the Demands of the Law in the Place and Room of Elect Sinners, both by his Sufferings, which is expressed in a preceding Article, *By the Satisfaction to Divine Justice, made by him who is our only Propitiation*; and also, by his active Obedience unto the preceptive Part of the Law, which was his fulfilling

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filling of all Righteousness: And thus Christ being a *Surety* for Man to God, and not for God to Man, (for God needed no *Surety*) God accounts what is done by the *Surety* in the Sinner's stead, unto his Justification, when he embraceth Christ the *Surety* as offered in the Gospel. (3.) They add, *received by Faith alone*, which shews how the Sinner comes to have Interest in Christ the *Surety*, and in what he as *Surety* hath done for him; and so it implies, that the Sinner is not justified for any Thing of his own, but for and on account of what he receives of his *Surety*, when by Faith he receives Christ. And when Faith thus receiving Christ the *Surety* is said to be alone in Justification, this implies, That it is not for any Thing wrought in or done by the Sinner as his Righteousness, or for any Obedience to any new Law joined with Faith, that he is justified, but only for the free gifted Righteousness of the *Surety*: For Justification by *Faith* and by *Faith alone*, excludes all the Man's own Righteousness, and gives the whole Glory to free Grace, *Rom. iv. 16. Therefore it is of Faith, that it might be by Grace.* Seeing then the Form of Words and Terms in which the Assembly makes Mention of the important Article of Justification, give no Shelter to the Error ye are apprehensive of, but on the contrary do necessarily imply the Imputation of

Christ's Righteousness; ye may perceive, that ye had no just Ground to quarrel the Assembly on that Head.

The Doctrine of Free Grace, in the important Article of Justification, being secured, the Assembly saw meet to direct Ministers to preach also *the Necessity of an holy Life, in order to the obtaining of everlasting Happiness.* Seeing Holiness in Heart and Life is so essential to real Religion, that there can be none without it; it might have been expected, that the Assembly would in this, be safe from the Censures of those, who do not disavow that Holiness is necessary to Salvation: But ye have thought fit, to mark this also with your Brand. With Respect hereunto ye say, *Represent. P. 20.* " And whereas the said Assembly, by their former Act, have condemned the above-mentioned Plea, in answer to the Law-Demand of good Works for obtaining Salvation." But the groundlessness of this Charge was already discovered; and tho' the Demand of the Law as a Covenant of Works be answered by Christ the Surety, yet the Law, as a Rule of Life to the Believer, has a Demand of good Works upon him in the Case of Sanctification; and his answering this Demand by following Holiness, is so necessary, that *without it no Man shall see the Lord.* So this Support fails you. Next, ye add, *That the Law acknowledgeth no Works* for

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for obtaining Salvation, but such as found a Title to it before the Lord. But the Law, as a Rule of Righteousness in the Gospel Dispensation, doth not make the good Works it demands of Believers necessary to found their Title to Salvation; tho' Holiness be necessary to the obtaining thereof. Their Title is founded in the Mediator's Righteousness received by Faith: And when Orthodox Divines maintain, that good Works done in Obedience to God's Law, are necessary unto the obtaining of Salvation; it is a Calumny to say, That they teach, that Believers Title to Salvation is founded in their good Works; so this Prop will likewise fail you: And therefore, there is no Foundation left to support your Charge, which followeth, *viz.* "We conceive, the *Assembly's* directing of Ministers to preach (evidently in Contradiction to the condemned Doctrine of the *Marrow* on that Head) the Necessity of an holy Life, in order to the obtaining of everlasting Happiness, to be of very dangerous Consequence to the Doctrine of Free Grace." Here the *General Assembly* of the Church of *Scotland* stand impeached of a very heinous Crime; and were they guilty of it, and had they given any just Ground for your heavy Accusation, they deserve to be stigmatiz'd, and no more intrusted with the Gospel of the Grace of God.

But, R. Gentlemen, if what the Assembly have here directed Ministers to preach, be of dangerous Consequence to the Doctrine of Free Grace; then, in your Judgment, they had endangered less, and acted more favourably toward the Doctrine of Free Grace, had they directed Ministers to preach the contrary, viz. *That an holy Life is not necessary in order to the obtaining of everlasting Happiness; That this may be attained without Holiness; and that therefore Holiness is not necessary to Salvation.* Do ye indeed think such Preaching would be more agreeable to the Doctrine of Free Grace? surely ye will not say it; For ye have already said the quite contrary, *Represent. P. 4.* “That these are monstrous Opinions, viz. “*That the Law is not a Rule of Life to Believers, That Holiness is not necessary to Salvation; and the like: All which (say ye) our Hearts do abhor, as egregious Blasphemy against our Lord and Saviour Jesus Christ, making him the Minister of Sin.*” Wherefore I think ye had as good forbore quarrelling this Direction of the Assembly, as to be put to it to find a Fetch for a sorry Offcome. And I shall suggest you one, which in my Opinion, is pitiful enough; and that is, that ye may say: *We are not against Holiness its being necessary to Salvation; by no Means, far be that from us: But we are against the Preaching, That Holiness is necessary in order to* the

the obtaining of everlasting Happiness. And when the Assembly would have Ministers to Preach, and People to believe this, we understand their Meaning to be, That they would have People to believe, that their Holiness of Life is that which founds their Right and Title unto eternal Salvation ; and that they ought to maintain good Works, not meerly in order to their coming into the Possession of everlasting Happiness, but in order to their obtaining, that is, their acquiring a Right and Title unto the heavenly Inheritance, for, and upon the Account of their own good Works. And this is the Doctrine which the Assembly directs Ministers to preach, and which we conceive to be of dangerous Consequence to the Doctrine of Free Grace. And truly it is so ; for according to this Way, eternal Life shall not be the free Gift of Grace, nor be founded upon the Mediator's Purchase.

But, *R. Gentlemen*, if ye find no better Off- come, I doubt this may be found a very sorry one : For it will be objected against you, (1.) That ye have imposed on this Clause of the Assembly's eighth Act, a Sense which they never intended, and which their Words can no way fairly bear, That by obtaining everlasting Happiness, they understand only, Believers receiving and being brought into the Enjoyment of the Heavenly Inheritance, whereunto they have a Title, in the preceeding Benefit of Free Justification, and which

is founded upon the Surety's Righteousness imputed to them, and received by Faith alone. And (2.) That by *Obtaining*, nothing else can be understood, but their receiving, apprehending, getting, attaining unto, and being brought to the Possession and full Enjoyment of the Heavenly Inheritance. And that ye may as well charge the Apostle *Paul* with teaching what is of dangerous Consequence to the Doctrine of Free Grace, seeing he useth the same Phrase, 1 Cor. ix. 24. *So run, that ye may obtain.* And the Context seems to evince, that this is pat to the Purpose, Ver. 24, 25. *Know ye not that they which run in a Race, run all; but one receiveth* [or obtaineth, λαμβανει] *the Prize? So run that ye may obtain* [or receive and apprehend, καταλάβετε.] *And every Man that striveth for the Mastery, is temperate in all Things: Now they do it to obtain* [or get, ἵνα λάβωσω] *a corruptible Crown, but we an incorruptible.* Here, their Running and Striving is in the Christian Course, in the Exercise of Godliness, and following Holiness, against all Discouragements and Opposition. The Prize is the incorruptible Crown, which is everlasting Happiness in the Heavenly Inheritance; and they are to run and strive in order to their receiving or obtaining of it. And the Apostle useth the like Phrase in the original Greek, Phil. iii. 12, 13. *Not as tho' I had already attained,*

[or

[or obtained, ἔλαβον] *either were already perceived; but I follow after, if that I may apprehend [or obtain, καταλάβω] that for which also I am apprehended of Christ Jesus. [or taken hold of by him] Brethren, I count not my self to have apprehended, [or obtained, κατεληφέναι]* Yet the Apostle *Paul* was no Enemy to the Doctrine of Free Grace; even when he said, *Colos. iii. 24. Knowing that of the Lord ye shall receive [or get, or obtain, ἀποληψέσθε] the Reward of the Inheritance: For ye serve the Lord Christ.*

Now, when the Assembly useth a Scripture Phrase in the Scripture Sense, what real Ground of Offence have they given? But “Ye conceive, they directed Ministers to preach (evidently in Contradiction to the condemned Doctrine of the Marrow on that Head) the Necessity of an holy Life, in order to the obtaining of everlasting Happiness.” And the doing this in the *circumstantiute Case*, when by their *Fifth Act* the recommended Marrow had been condemned; could not fail of being Ground of Offence to you. This then is your peculiar Reason against the Assembly’s *Eighth Act*; but why then did ye put it in a *Parenthesis*? However, it seems, that if ye had not been offended with the *Fifth Act*, this *Eighth Act* might have escaped these Marks of your Displeasure. Your repeated Attempts to blacken the

the General Assembly 1720, have induced me to observe the Strain of their whole printed Acts, and to consider the Circumstances of the Time of their Meeting ; and upon comparing of these together, I must own, that in my Opinion, they have given very bright and pregnant Proofs of their zealous Concern, for preserving the Purity of our received Doctrine and established *Reformation*, and for promoting true Godliness in the Lives of People. For after their *First*, *Second*, and *Third Acts*, concerning the King's Commission, and Letter to the Assembly, and their Answer ; in their *Fourth Act* they appoint, the Commissions to be granted to Members of subsequent Assemblies shall bear, That the Ministers have signed the *Confession of Faith*, with the *Formula* enjoined by the Tenth Act of the *Assembly 1711*, and that the Ruling Elders have signed the *Formula* prescribed by the Eleventh Act of Assembly 1694. This, I think, was very seasonable at that Time, when the signing of all Confessions and Articles of Faith was much decried by some in our Neighbouring Churches. In their Fifth Act, they censure some Errors of the *Marrow*, of which Act, and seasonableness of it, I need here say nothing. In their Sixth Act, they appoint their *Commissioners*, and instruct them to enquire into the publishing and spreading of Books and Pamphlets, tending toward

toward the promoting a Scheme of Opinions inconsistent with our *Confession of Faith*. In their Seventh Act, they shew their earnest Zeal for preventing and suppressing the Growth of *Popery*. And in their Eighth, which is the last, (except the appointing the Diet of the next Assembly) they shew their great Concern, for People's Establishment in the Christian Faith, and for promoting Piety in their Practice ; and to this Purpose they direct Ministers, in their Catechetical Sermons, to insist especially upon the Fundamental Truths, above-recited : That their Flocks may be preserved from the Infection of dangerous Errors, and engaged to maintain a Conversation that becomes the Gospel of our Lord and Saviour Jesus Christ, who is GOD over All, blessed for ever. And tho' ye have seen meet to quarrel this last Act, yet I think there is in it a standing Testimony of the Church of *Scotland*, unto the Orthodox Doctrine of the Ever-blessed Trinity, and eternal God-Head of our Lord Jesus Christ : Which was most seasonable, at a Time when *Arrianism* was actually setting up its Head in a Neighbouring Country, and when the absolute Silence of an Assembly might have been misimproven, as if they had not been very zealous for that great Article of the Christian Faith.

I find yet one peculiar Reason against the Clause about Justification in that Eighth Act, which is in *Represent. Pag. 19.* " That a Motion expressly made to the Assembly for mentioning the Righteousness of Christ in that Clause, was slighted." But this is of no Force, to fix the Blot ye design upon the General Assembly, as if they were not for taking in the Righteousness of Christ into the Doctrine of Justification. For (1.) They had sufficiently guarded against that Reproach, by directing Ministers to preach this and other Articles there mentioned, according to our *Confession of Faith* and *Catechisms*. Hence, (2.) In naming the particular Articles, which Ministers were especially to insist upon, it was not needful, nor to their Purpose, to give a full Description of every one of them. And yet, (3.) As was shewed already, the Terms in which they express the Article of Justification, are such as do not exclude, but necessarily imply the Imputation of Christ's Righteousness. And therefore, (4.) This Motion made by one, and not seconded, nor insisted upon, was not thought needful; the Assembly having no Suspicion, that their not complying with that needless Motion could have been made an Handle for so heinous an Accusation.

This being the Case, *R. Gentlemen*, allow me to suggest, That ye had done as modestly
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and prudently, had ye past over this especial Consideration; for it is well known, that the Motion was made by one of your Number; and your mentioning it again, in such a manner, may afford Occasion to some People to make Reflections, That ye are highly displeased with that Assembly, because a Motion of one of your Number was not gone into; That ye account it a Slight not to be born with; That ye take it so hainously ill, that ye have testified your Resentment, by making it Matter of publick Complaint in your *Representation* to the late General Assembly; That ye love Preheminence, and cannot keep Temper, unless ye be regarded as Leaders in every Thing ye propose; and ye know, ill-natur'd People are too fertile in their Reflections, which might have been all avoided, by your keeping that Story out of your *Representation*. But I believe ye will not blame the whole Assembly, that the Motion was not complied with; for it came not to a Vote. I do impute it to some few, who had the framing of that *Eighth Act* committed to them; for if they had embraced the Motion, and presently made the Addition proposed, it might have past in the Assembly without Difficulty; and I wish it had, if that could have prevented your Complaint on that Head.

I design no Reflection on the Leading Men of your Judicatories, I sincerely wish, R.
Gentlemen,

Gentlemen, that ye were all leading Men : For I esteem it a great Blessing from God to his Church, when he raises up and endows Men with Wisdom and Prudence, with Skill and Dexterity, with industrious and indefatigable Activity, and other requisite Qualifications, in any eminent Measure, for managing Business in Church Assemblies, when they are called to the Exercise of Discipline and Government. A leading Man, in my Opinion, needs a good Stock of Grace and Gifts, of Understanding and Experience in Affairs, of Humility and Self-denial, of Meekness and Moderation ; he should be Master of his Passions, nor carrying superciliously toward his Brethren ; not impatient of Contradiction, nor chagrin'd when his Opinion is over-rul'd ; he should give punctual Attendance, when he is call'd to wait on the Meetings and Affairs of the Courts of Christ ; he should not weary Judicatories with frequent and tedious Harangues ; he should not stick too tenaciously to his own Proposals, especially in Matters of less Importance ; he should honestly endeavour to serve God, and be useful in employing diligently the Talents he has received, for the Ends for which they were bestow'd on him. Such an one shall be a leading Man, without Affectation ; shall get Esteem, without an eager Pursuit ; and shall be followed, without being puffed up. And I hear-

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tily with ye were all of you such Leading Men.

Thus, I have considered your Exceptions, and Reasons against the Assembly's *Eighth Act*; and I see no Ground thereby given to confirm you in your Fears of dismal Effects, of turning Religion into meer Morality, and confounding of the Law and the Gospel, as ye express, Represent. Pag. 18. And as the Assembly has not opened the Sluce thereto by their *Fifth Act*, so they have given no Ground for sinistrous Suspicions against them, by their *Eighth*.

Wherefore I hope all Difference in Doctrine between the Assembly and you, with respect to that *Eighth Act*, may be readily removed, if ye shall continue to adhere cordially unto our Confession and Catechisms: For, as they teach that God justifies Sinners, not for any Thing wrought in them, or done by them, as their Righteousness, but only for Christ's Sake and his Righteousness imputed, *Confess. Chap. 11. § 1.* so they teach the Necessity of an holy Life, in order to the obtaining of everlasting Happiness; that Repentance is of such Necessity to all Sinners, that none may expect Pardon without it, *Conf. chap. 15. § 3.* That good Works done in Obedience to God's Commandments, are the Fruits and Evidences of a true and lively Faith.—That Believers having their Fruit unto Holiness, may have

have the End eternal Life, *Confess. Chap. 16.*
 §. 2. That, in Sanctification, Believers are quickned and strengthened in all saving Graces, to the Practice of true Holiness, *without which no Man shall see the Lord, Conf. chap. 13.*

§ 1. And therefore, according to our *Confession* and *Catechisms*, the preaching of this Necessity of an holy Life and good Works is nowise inconsistent with, or prejudicial to the Doctrine of free Grace, nor a receding therefrom.



SECTION IX.

The concluding Advice.

THUS, *Rev. Gentlemen*, I have travelled through all the Heads of Doctrine contained in your *Representation*, and in the *two Acts of Assembly* which ye have quarrelled. I have essayed, upon each Head severally, to point out the Way to your Agreement, and for removing all Appearance of Difference betwixt the *Assembly* and you, by Means of our *Confession of Faith* and *Catechisms*, the common Standards of Doctrine owned and professed on both

both Sides. I have also essayed to discover and to convince you of your Mistakes, in the several Misrepresentations and grievous Accusations, wherewith ye have endeavoured to load and bespatter the Memory of the *General Assembly 1720*. Allow me then to renew and conclude my *Friendly Advice*. And,

1. I advise you to adhere stedfastly to the genuine Doctrine of our *Confession of Faith* and *Catechisms*, and that ye not only profess in general your so doing, but that ye declare plainly and explicitly your owning the several Truths drawn from, and agreeable unto our *Confession* and *Catechisms*, upon each of the Heads above-mentioned, for manifesting your Concord with the Assembly therein; and that ye as explicitly reject the opposite Errors.

This being a plain Duty, I hope ye will not decline it. Every private Christian, when called, *should be ready always to give an Answer to every Man that asketh him a Reason of the Hope that is in him, with Meekness and Fear, 1 Peter iii. 15*. How much more ought ye, who are Ministers of the Word of Truth, to be ready to give an Account of what ye believe your selves, and teach others. Ye will not dispute either the Necessity or Expediency of your so doing. It is a Duty ye owe to the Glory of God, and the Honour of his revealed Truths. Ye ought to do it for the Peace and Unity of this Church, and to pre-

vent Contests and Divisions in Doctrine. And bear with my Plainness, when I tell you further, that it is a Duty which ye owe to your own Reputation and Vindication ; for ye know ye have been suspected of Novelties, and of favouring a new Scheme, that is said to be inconsistent with the Doctrine of our *Confession of Faith*, which ye have signed, as the Confession of your Faith, and solemnly engaged to maintain and defend. And it is a Duty ye owe to your own Flocks, and to all the Godly in the Land, that they may not be stagger'd with strange Doctrine and Ways of speaking, different from the received *Forms* of sound Words; but may have the Solace and Comfort of the glad and refreshing Tidings of sweet Harmony and Concord among the Ministers of this Church, in these very Points of Doctrine, wherein they were afraid of their Disagreement.

2. I intreat ye may not take it in ill Part; for I express the Thoughts of my Heart, when I advise you further to consider again the several grievous Charges, wherewith ye have loaded the General Assembly, and also what hath been offered upon each of them, to shew how groundless they are. And I beseech you to lay aside all Resentment and Jealousie, which is full of Eyes, (for ye are Men of like Passions with others) that ye may be convinced of

of your Mistakes, and frankly acknowledge your Fault, in imputing to the Assembly those Things, which they are not justly chargeable with. I grant, it is allowed to argue *ab absurdo*; but no fair Disputant will impute an absurd Opinion to an Adversary as his, when he disowns it, tho' it be inferred by a necessary Consequence from the Assertion which he owns. And to impute to an Assembly, false and absurd Opinions, and offensive Crimes, which they not only disown, but have given no Ground for, and which can never be inferred by any just Consequence, from any Thing they have either said or done; this is yet much more injurious. And thus have ye treated the General Assembly of the Church of *Scotland*, in many Passages of your *Representation*. I shall not here rehearse these unpleasant Particulars, having already discovered the Springs of your Mistakes. And seeing, by open Defamation, ye have really wronged the supreme Judicatory of this Church, it is your Duty to make Reparation. And what more equitable, than that ye humbly acknowledge your Mistakes to the next General Assembly, and retract your foul and groundless Accusations? Ye have done a Wrong, and Equity and Justice call you to a Reparation of the Injury. Ye have given Offence, and by the Authority of Christ, ye

are bound to remove it. Yea, allow me to say further, ye have aspersed a Court of Christ, (if ye own the General Assembly of the Church of Scotland to be such) and therefore ye owe the Duty of a Reparation unto the Honour of the Lord Jesus Christ, the only Head and King of his Church.

Wherefore, *Rev. Gentlemen*, do not think it below you, to acknowledge a Fault, do not confirm in your Practice that common Proverb, *Raro vidi Clericum pœnitentem*. If ye shall decline so plain a Duty, ye must say, either that ye are not convinced of any Wrong ye have done, which is no Excuse, while ye are really faulty; or that, tho' ye be convinced of a Fault, yet ye cannot, with Reputation, retract what ye have so openly advanced; that the doing so, would render you contemptible before the People: But beware, that ye do not prefer your own Reputation to the Honour of your Sovereign Lord and Master, and to the Reputation of one of his Courts, which he has vested with his Authority.

Nay, *Reverend Gentlemen*, rather give Evidence of a Christian Temper. Quit you as becomes the Ambassadors of the Gospel of Peace, and the Servants of your Lord and Master, who hath said, *Learn of me, for I am meek, and lowly in Heart*, Matth. xi. 29. Let

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us not be desirous of Vain-glory, prouoking one another, envying one another, Gal. v. 26. Let nothing be done through Strife and Vain-glory, but in Lowliness of Mind, let each esteem other better than themselves, Phil. ii. 3. Let your Moderation be known unto all Men. The Lord is at Hand. And, Finally, Brethren, whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report: If there be any Virtue, if there be any Praise, think on these Things. And the God of Peace shall be with you, Phil. iv. 5. 8, 9.

Now, R. Gentlemen, consider what hath been said, without giving your selves the Trouble of enquiring who said it. Ponder seriously the Advice, without any Regard to the Adviser. All that is needful for you to know about him, is, that he is one who wisheth the Preservation of pure Gospel-Truth, and the Peace of this Church, if it may be obtained with the Safety of Truth. He does indeed think that ye have been overtaken in a Fault, and that it is the Duty of a private Christian to endeavour to *restore you in the Spirit of Meekness*, considering himself, *lest he also be tempted*. He desires to take a Lift of your Burdens, and so to fulfil the Law of Christ. He is your real Friend, and
wishes

wishes you well. He useth Freedom and Plainness of Speech ; *but is not to be accounted your Enemy, because he tells you the Truth.* Wherefore despise not, but favourably receive the *Friendly Advice* of him, who is

Your real Friend.——



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